

BANNER

Dade City, Fla.

AUG 2 1929

is dark.—LOUISIANA
day, July 21.

HOLLYWOOD GOES HARLEM.

To know that a negro is firmly entrenched in national politics, and is grabbing for plums and even social recognition is revolting to a Southerner. But it is far more revolting, the feeling is far more justified, to learn that movie stars, held high in the esteem of their nation-wide audience, are entertaining, voluntarily, negroes. We refrain from further comment on this Chicago Tribune Press Service dispatch from Hollywood:

Hollywood, Cal.—Hollywood has gone Harlem. When it was announced two years ago that De Mille intended making an all-colored cast picture, people took him bold. Today the rage of the jungle boys and girls is all over Hollywood. Negro players are invited as guests to the homes of some of the most prominent stars. Not long ago James Cruz entertained the entire negro company from the Lafayette Players' theatre, a colored stock company that plays locally. Evelyn Preer of New York fame is one of their stars.

Nina May, colored star of "Hallelujah," King Vidor's colored picture, is more or less a social favorite. She will tell you that she has been the guest of Marion Davies, John Gilbert, Gloria Swanson, King Vidor and Eleanor Boardman at parties given at their homes.

Another colored trouper causing a sensation is Stepin Fecht, colored star of "Hearts of Dixie." His recent marriage made something of a furore among the feminine literati hereabouts, one prominent woman writer going about declaring her yen for the colored boy. Stepin Fecht is the delight of Hollywood with his wise cracks, which come in the nature of naive philosophizing. The day of his wedding to Dorothy Stevenson saw a fourth automobile added to the menage, a present to the bride. His present personal car carried a huge sign, "I ain't gonna sin no more." Stepin

in Fecht takes religion and the hereafter quite seriously.

Mrs. Fecht, only 17, is so "high yal-lair" that Victor McLagien could hardly be persuaded that she wasn't white when her proud husband had her over to the Fox lot.

BEAT UP BRINGING NORDIC WIFE HOME

LOS ANGELES, Cal., Sept. 12.—(A. N. P.)—A small riot which started when Frank Wilkerson took his white bride to his home, ended with the bridegroom and his brother-in-law bruised and battered and under arrest on charges of disturbing the peace, Detective Lieutenants Christensor and Vineyard reported.

According to the arresting officers, Wilkerson, who married Virginia Meyers, 19, a white girl in Tia Juana last November, took his bride home Thursday night. Shortly after they entered the house, Wilkerson's sister, Geraldine McCoy, and her husband came to the house. Wilkerson stated that his sister seized a large tomahawk, an antique in the family, and attacked him. McCoy, in the meantime, knocked Mrs. Wilkerson to the floor and then joined in beating up Wilkerson.

Ill-fate seems to dog the footsteps of the little white girl's love affair, as a former colored sweetheart recently finished a term in prison, imposed upon him for associating with her, then a minor, though both were sweethearts.

Her present husband also suffered arrest on his return with her from Tia Juana.

Many Pass for White
in California City

Women With Few Jobs Open, Seek Employment Among
Other Race.

LOS ANGELES, Cal. — (ANP.)—Passing for white is on the increase among women and girls due to the few avenues of occupation open for them.

According to the result of a recent investigation by the A.N.P. representative, there are colored girls working as salesladies in three of the large department stores downtown. In shoe stores, Oriental beauty parlors, and similar places the subterfuge is practiced extensively and is seldom discovered.

A man was discharged last week from Swift and Company after working for three years under a foreman who thought he was white. He became too clumsy and revealed enough of his history back in their mutual state, Kentucky, for the foreman to check up on him.

Still another, singer of great talent, was a member of a well-known grand opera company. She, of necessity, rooms at a downtown hotel while her sister, whom she supports, and who is darker, stays in the "Belt."

One young wife of a well-known business man was offered a position as beauty culturist in a very exclusive beauty parlor in Hollywood as soon as she finished the special course she took for the white trade.

She has blue Irish eyes and a rosy complexion. Her husband is much darker. Daily, she declares, her blood boils at some of the remarks made about "niggers" by some of the Southern patrons. When she is asked, as she frequently is, "Why take up for them," she says that she believes in justice.

an Indian to marry a white woman.

Witnesses for Mrs. Wilson Col-lison, daughter of Mrs. Randolph who contested Randolph's right to half of the estate, testified he was of Negro descent. Several Negroes, said to have been slaves who were brought here from Virginia to testify, said Randolph was the son of Randall Randolph, a Negro slave who escaped from a Virginia plantation with Sheridan's army and fled to Chicago.

Randolph was tried for the murder of his wife after her exhumed body showed traces of poisoning but was acquitted.

FOUND TO BE NEGRO
CALIFORNIA BROKER
LOSES \$100,000 LEGACY

Special To The New York Age
Los Angeles, Calif.—Jack Randolph, former Pasadena, Calif. stockbroker, now serving a two year sentence in the Federal prison at McNeil's Island for using the

name of a defunct, has been declared to be a Negro and accordingly will not receive a \$100,000 share in the estate of Mrs. May Wheeler - Randolph, his wealthy wife, whom he once was accused of murdering.

On Wednesday, Randolph was deprived of his share of the \$200,000 estate by the introduction in a probate hearing in Superior Court of an old California law making it illegal for a Negro, a mulatto or

Their Love Recognizes No Color Bar



Dr. and Mrs. Eugene Nelson of Los Angeles, Calif., have become reunited after a little "domestic quarrel" that had nothing whatever to do with the fact that Dr. Nelson is not white. Mrs. Nelson, one of the most popular dancers on the American stage two years ago, howe throughout the country, Helen Lee Worth, was the toast of Broadway. She suddenly disappeared from public life to show up last week in Los Angeles as the "e" and Menarry graduate. "I love him," she told reporters, "and the color of his skin means nothing to me."

Amalgamation - 1929

Connecticut.

White Woman Claims Body Of Slain Husband

SOUTH NORWALK, Conn., October 10. —(AP)— Consternation reigned here in the police department Friday morning when Mrs. Edna Vale, a white woman, ~~presented~~ *the* *claim* the inquest to claim the body as well as the insurance of John Burt, a Negro, who was ~~killed~~ *shot* Wednesday in a fight with his neighbor, John Gilbert.

Burt has been living here for nine years as ~~the~~ *husband* of a colored woman. Wednesday morning the local wife learned that Burt had a wife in Bridgeport and ~~sought~~ *tried* to leave him. A family fight followed as she fled to the Gilbert home with Burt in pursuit. Gilbert attempted to stop Burt and a fight followed in which Burt was killed, and so was Gilbert.

All was well until Mrs. Vale showed up and declared that she was Burt's wife and that he was the father of her children. The police were mystified and began an investigation which revealed that Mrs. Vale had four children all of whom looked like white. With this testimony, they decided tentatively in the favor of the colored wife, but the white woman is contesting the decision.

“African Negroes”

Translated by J. A. ROGERS

FOR several weeks one of the leading journals, Le Petit Parisien, has been carrying a series of articles entitled “Four Months Among Our African Negroes,” by Albert Londres.

The following article, given in full, deals with the sad and unhappy lot of those children who have been born to native women by white fathers, some of whom were officials and men of high position:

“The other day a general whose name is celebrated wrote to the general in command at Timbuc-

“It is now thirty-three years, but I have never ceased to think of my time in the Soudan. Ah! my Soudan. What has become of my little hut near Fort Bonnier? Where is my black sweetheart? And my son? He was so handsome and lithe. He was named Robert. He is a man now. Where is he? I must tell you that I have often asked about him, but have never heard anything. His mother's name is Aissa... I would be very grateful if you would send me news of him.”

Here is another letter from another general:

“You will remember that in 1904 I buried in the French cemetery of M..... near the fort, a child. On his tombstone I placed only the word Henry. If the sand has not covered it all, would you...?”

“Robert! Henry! Andrew! Only that, no surnames.”

“The mulattoes!”

“The little ones suck their Negro mothers. The father may be there or he may not be. He is an official, a merchant, an officer, or he may be only a passer-by. If he is there, it will not be for long. If he is away, it will probably be for all time. The child will grow up in the hut, the mother having returned to her parents. The people of the village will regard the child as a pariah, a beggar and will want to know why he continues to eat their corn.

“No fine social reasoning will influence this manner of looking at the mulatto child. The manner of looking down on him is instinctive. It is neither white nor black, hence it is nothing! The mother will marry with a Mandingo. Its little brothers by this marriage will have a race, a family, a coun-

try; they will be blacks. The mulatto will be a mulatto. He will have no name, no soil on which to place his feet as his own.

“Even the breasts that he sucks belong only half-way to him. He will pass his life seeking the other half. As children, they have never the air of being at ease.

“They are like those little playboats one sees in fountains. As soon as the wind blows them toward the edge they are immediately pushed back into the water. No harbor for them. If they reach the center of the fountain, a stream of water plays on them. Many sink. Those who survive have lost their force.

“Nameless, these half-bloods are sons of the saints of the Catholic



— J. A. Rogers —

religion. The Republic does not let them stay in the bushes. When they are seven years old they are torn away from the maternal calabash. They are brought together

in the towns, in the schools, for the half-bloods. They form a strange category; orphans with father and mother. “While the father is in Africa he does not abandon them. Does he happen to be near the school, he stops to see them. He goes to see them even when he happens to be

married to a white woman.

“One meets these mulattoes even in the best homes sitting between husband and wife. The husband in coming to Africa breaks the news gently to his wife on the boat. The French woman recognizes that it is normal, in the colonies, and as she is often intelligent, she welcomes the child during her stay.

“As soon as she has some white babies, however, the little mulatto is thrust through the door. Poor little mulattoes. The sons of their mother, who are black, are not their brothers; the sons of their father, who are white, are not their brothers. It is, perhaps, because of that; it is because they have been trying so hard to understand this that all have such large, wide-open eyes.

“Those whose fathers have disappeared and who have nothing to do at the school are to be found in the villages. The mother has grown old. She is only a Negro woman in the land of the blacks. The child has only a Christian name.

“‘Look,’ says a passing white man, ‘it is the son of so-and-so,’ and he gives the child a penny.

“If it's a girl and she is pretty, the white men all know her.

“Some are luckier. Joseph, for instance, has his father. He eats every evening at table with his father at Mother Vaisselle's. His father is a buyer of cacao. Joseph is a favorite with everybody, and folks caress him as they pass. Joseph is happy. He does not yet know that there are ships which take away white papas to France.

“Later boys will become teachers and the girls midwives. The teacher and the midwife will marry. The wedding is sometimes grand when the midwife is the daughter of a governor.

“These happy endings are very rare, however. The mulatto is profoundly unhappy.

“At school they are taught that, morally, they are French. But the law holds them down to the status of native. The law forbids them to take the name of their father. At 20 they are conscripted into the black army. A Negro, because he is born at Dakar, Rufisque, St. Louis or Goree, is in name a French citizen.

“The son of General X, of the governor, or the governor-general, is, however, only a black like the

rest. If he does wrong he is judged only as a Negro. When he gets a promotion he will be paid only like a common black. Nine francs a day indemnity for the white elector, two and a half for the mulatto. One hundred francs for the child of the first; ten francs for him. Does he knock at the door of the administration? He is received as any other Negro. If he is a Negro of Dakar, who knows how to hold a pen, he is chased like a dog.

“The blacks have sent a deputy to Paris; the mulattoes remain in the Niger. They are neither black nor white, French nor African; neither kinky-haired nor straight-haired. The unhappy thing, however, is that nevertheless they are something.

“‘If one was nothing one could be happy,’ said Robert, ‘one would not suffer. And yet, look here!’ He showed a picture on the wall of a famous general, cut from a magazine:

“‘That's my father.’

“They have abandoned them. And they say nothing. They understand obscurely that they are not children, but accidents, and that accidents are always unhappy. At the same time they are sent to schools. They recite that they are children of Frenchmen. They wear shoes, shirts and trousers. They themselves have added spectacles. It will be necessary to keep them from learning to read if one does not wish them to see their father's name in the newspapers.

“However, they wish to better themselves. They do not ask for the right to bear the name of their father; they know the respect due to a real white man—not son of so-and-so, but son of a Frenchman. Andrew, Henry, Jack, Robert, if you want, but French citizens.”

Daughter Gets Consent To Wed Race Lad

ENROUTE TO U. S. TO SPEND HONEYMOON

Couple Met At Paris University Where They Studied

PARIS, FRANCE.—Edith Greiner, white, age 20, daughter of a rich Hungarian council-minister now on the retired list Dr. Edouard Von Greiner, was married last week to John Shuttlehand, colored.

The wedding at a fashionable Budapest church created a mild sensation here.

Shuttlehand describes himself as a farmer in Minnesota, U.S.A.

Dispatches from Hungary say that the white girl met the colored lad first at the Sorbonne, Paris, where she was taking a course in French history and he was completing his education.

Parents opposed the marriage and the girl preferring to die rather than live without her lover, attempted suicide. Opposition was immediately withdrawn by the parents.

Shuttlehand was wired to come from Paris to Budapest by special airplane.

WOULD DIE IF SHE COULDN'T WED STUDENT

Hungarian Minister's

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Race Mixing

By J. A. ROGERS

Question
THIS question of race mixing will not down. We should rather say this matter of the mixing of white women and black men is the other process—that of black women and white men—has been settled peaceably long ago. The eyes have had it!

Tit-Bits, leading English weekly, asks the question: "Should White Women Marry Black Men?" and goes on to say:

"Some years ago we used to have large bodies of natives sent over from Africa either for military service or in some travelling show and it was a revelation of horror and disgust to behold the manner in which English womanhood would flock to see these men, whilst to watch them fawning upon these black creatures and fondly embracing them, as I have seen dozens of them, was a scandal and a disgrace to English womanhood."

After soundly denouncing these unions, the writer goes on to show the dangers for white supremacy if they are allowed to continue. He asks:

"How then, is it possible to maintain as one stern creed in the policy of the Empire the eternal supremacy of the white over blacks?"

"Eternal supremacy of the white over black!" This has a decidedly southern ring!

A few months ago we also called attention to an article in the *News*, more people over whom to be of the World, largest circulated of supreme.

All English newspapers, in which was asked what was England going to do with the large number of mulatto babies that were being born in the British Isles to white mothers and black fathers. We pointed out, at the time, that for the past 400 years the Englishman had been going to the black man's lands, producing mulattoes and that nothing whatever had been done or said about it.

But what are the simple facts of the case? Let us endeavor to put sentiment and prejudice aside for a moment and examine them. Let the white man and the colored woman put aside their sex jealousy for a moment, for be it noted that in the matter of race mixing the colored woman and the white man have always enjoyed almost perfect freedom.

Yet it is these two who, broadly speaking, are the strongest opponents of race mixing when done by others than themselves. The white man objects because he wishes to maintain so-called white supremacy,

and sees, as does the writer in *Tit-Bits*, that it can be maintained only by continuing to breed "white." He sees that nothing so effectively smashes his scheme of supremacy as the union of black men and white women.

On the other hand, he does not object to his union with black women, for in that case he only

As I said, the Negro woman has always mixed freely with the white man. Much of the talk of their being forced to as in slavery days is sheer bunk. The vast majority, I have good reason to believe, felt themselves only too highly honored.

But, as was said, the Negro woman objects to the union of the white woman and the black man. Why? Because she realizes that although the white man is most anxious to get her, he will not marry her. He will not marry her for the same reason that he objects to the union of the white woman and the black man. This also would smash white supremacy. It would give not only the Negro woman but the whole Negro group social recognition, and thus pave the way for equality.

Therefore, since the white man will not marry her, and nearly all women want a permanent anchor or meal ticket in the shape of a husband, the colored woman objects to the union of the white woman and the black man. She knows that the black man will marry the white woman, as he also wants to get in with these of the "superior" caste.

The Negro woman wants to eat her cake and have it, too, and so the Negro man is her goat and also that of the white man.

Of course, I know that I will be roundly denounced in certain racially patriotic circles for having told the above-mentioned truths, which I could have made even stronger yet. But as I have pointed out many times before, this desire of colored women for white men is but another manifestation of the workings of the caste system. Lower caste white women are also eager to have children for upper caste white men. Also the very same thing is true within the Negro group itself, or the Jews, or any other people. It is just human nature forever seeking advantage, or the way out.

As his power and his development increases, the black man is going to mix increasingly with the white woman, and there is no power on earth that can prevent it. Need one say more than that a great many white women wish it, and that, though man proposes, woman disposes. White supremacy is going to be broken up and this is going to be one way—a way of the white man's own teaching.

If law could have availed there would not have been a single mulatto in the United States today. After a study of 300 years of race mixing in America, I have come to the conclusion that law and opposition are but oil on the flames. Give Negro men and women equal

opportunity, and they will want less mixing with white people. This step, however, would automatically increase the zest of the whites for mixing with them.

Race mixing has penetrated so deeply in America that trying to stop it now would be like trying to take out of our bodies the nourishment that passed into our blood streams from the food we had taken years ago, or some such ridiculous thing.

I am reminded here of a very interesting booklet that has just come to my notice on this topic. It is written by Louis Freman Baldwin, 617 Montgomery street, San Francisco, Cal. Its title is "From Negro to Caucasian."

He shows how deeply the black strain has penetrated into the white. Most of us have some idea of this, but his work is particularly valuable in that it gives us stories drawn from real life, of persons he has met in the course of his interesting career. Would that space permitted my telling one or two of these stories here. We can only recommend their reading.

To conclude: A certain proportion of modern Negro strain has also penetrated deeply into the European, and as I see the known grandchildren and great grandchildren of Negroes even in Germany and England and note how indistinguishable they are from the other Europeans, I get a glimpse not only of what has taken place in the past when Negroes were more plentiful, but also a good idea of the racial composition of the Southern white.



— J. A. Rogers —

Amalgamation - 1929.

Miscegenation Prevails in Wales

New York City, Jan 16 (A.N.P.).— News dispatches from Cardiff, Wales, report that miscegenation is prevalent in Wales and to curb it the suggestion has been made that the example of certain American states, which prohibit the mixing of races be followed.

Cardiff houses 3,000 Arabs, Somalis, Senegalese, Egyptians, Indians, Malays, Portuguese, Chinese, the report says, but these are satisfied to live to themselves. The amalgamation is chiefly among American Negro sailors and white women, many of whom are from the Southern part of the United States.

These groups mix freely in public places and intermarrying has been frequent. From such unions it is estimated that more than two hundred children have been born.

BLACK HORDES "ONCE SWEEP OVER EUROPE"

In Early Centuries, Says Ro-
ers, Negro Tribes Migrat-
ed Even To Ireland

RACE MIXING GOING ON
FOR MANY CENTURIES

Jazz Singers Stolen Away by
Titled Women Of Euro-
pean Courts

PARIS, France, (By J. A. Rogtrs.) — In any at-
tempt to predict whether
amalgamation will be

place or not, one must take
at least three factors into
consideration: the psycho-
logic, the historic; and the
economic.

The psychologic: Some months ago
a Montmartre cabaret eager to have
the latest in Negro music, imported
a colored jazz band from America.
Soon after the band had arrived a
titled Englishwoman of a very
wealthy family, took a fancy to the
leader of the band, danced much
with him and finally walked off with
him, not as her servant, mind you.

Pullman Porter
Years ago I can recall a similar
thing happening to a Pullman por-
ter at Oakland, California. When
he arrived there from Chicago, he
walked off the car as if he had been
a passenger. He was on his way
for a trip through the Orient to
Europe. Another wealthy English-
woman had taken a fancy to him.
Maximilian Harden, noted German
journalist, once told in Die Zukunft
how the Negroes from Hagenback's
Circus would be missing. German
society women used to steal them
away.

And so on I could continue to give
others of the hundreds of instances
I have collected in the last fifteen
years, not in lowly life, but in high
life.

Letty Brown
There is the recent case of Mrs.
Letty Brown and Carlton Curtis of
Mayflower ancestry. Millionaire Cur-
tis was only doing what Thomas Jeff-
erson, Henry Clay, Benjamin Frank-
lin, and almost every southern gen-
tleman worthy of the name, and no
small number of northern ones, too,
have been doing over a period of
more than two centuries.

There is no stratum of white so-
ciety, however high, in which the
same has not been true when it
came in contact with Negroes. Queen
Marie Theresa, wife of Louis XIV, of
France, bore a child for a Negro,
a fact well authenticated by Vol-
taire, the Duke of St. Simon, Mle.
de Montpensier, the king's cousin,
and many others.

Ira Aldridge
Ira Aldridge, Shakespearean actor,
married a Swedish countess and the
son of Toussaint L'Ouverture mar-
ried the daughter of the Marquis de
Lacaze.

When Napoleon's brother-in-law,
Gen. Le Clerc, sailed for Haiti he
took, his wife, Pauline, and many
ladies of noble families. But so strong
"was the attraction which the black
races exercise on European women,"
as one writer puts it, that Le Clerc
was forced to issue an order that
the first lady seen with a Negro lover
would be shipped home, regardless of
rank. If Fouche, himself, is to be
believed, Pauline Bonaparte was
among the first to violate that or-
der when Le Clerc was down with
fever.

Ten Cases
Were I free to do so I could name
offhand at least ten Negroes in Eng-

land and America being supported by
white women, bearing all the marks
of refinement. I know two other
black men, who are very much sought
after in the best circles.

I have selected instances in so-
called high life, because the popular
belief, or rather the pretended belief,
among certain classes of colored and
white, is that only the lowest indi-
viduals of both groups get together.
Recently Dr. Wilberforce Williams
told me a story too good to let slip.
He said that on his way to Europe
he met on the ship some white per-
sons whose company was very agree-
able to him, and he spent some
time with them. Later, one of the
colored passengers—a school teacher
of the beau sex—reprimanded him
for spending his time with them.
"But they were very fine white peo-
ple," replied Dr. Williams. "If they
were nice people," retorted the school
ma'am, "they would not sit, eat, and
associate with a Negro."

The historic: What has been said
above of race-mixing has been tak-
ing place as far back in recorded his-
tory as one can go, which is ten
thousand years, at least. Over a pe-
riod of fifteen years I have collected
a vast amount of this evidence.

In Ancient Egypt
In ancient Egypt black and white
mixed freely. For at least ten thou-
sand years black and white have
been mixing on both shores of the
Mediterranean. The same process
went on in India between the Aryan
and the Negroes who migrated there.

For at one time the Negro roamed
the world as the white man once
did, leaving traces of himself as far
as the Oceanic Archipelago. At the
present time there are some three or
four million unmixed Negroes still
living in that region, while in India
there are some thirty or forty mil-
lion Negroids, known as the Dravid-
ians.

Mixing In Europe
According to Sir Harry Johnston
the Negro also invaded Europe about
the same time, leaving traces of him-
self in the peoples of Western Brit-
ain and Ireland, as well as in Scan-
dinavia, while noted anthropologists
like Sergi, Brinton, and Von Luschan
insist that the white European is
but a bleached product of a Negroid
race which strayed northwards from
the shores of the Mediterranean.

During the days of the Caesars
hundreds of thousands of Negroes
were brought to Rome as slaves and
as gladiators, and they finally mixed
in with the population. Juvenal in
his Sixth Satire tells how the noble
Roman ladies used to cohabit with
these Negroes.

South Europe
Later came the Mohammedan in-
vasion of Southern Europe, leaving
another deposit of Negro strain. Fol-
lowing came the introduction of Ne-
gro slavery into Southern Europe.
This lasted over a period of three
centuries. Modern Negro slavery be-
gan in Spain in 1442, and emancipa-
tion occurred in 1773. During that
time hundreds of thousands of Ne-
groes were imported into Europe, and
ended by being absorbed by the white

population.

After The War
In fact it would appear that there
are periodic invasions of Europe by
Negroes which date beyond the Stone
Age. During the last war, and af-
ter, thousands of colored children
were born to white mothers in Eu-
rope, and the process is still going
on in England, France, Italy, Bel-
gium and Spain.

In Brazil
When one turns to the New World
one finds the mixing of white and
black on a yet more astonishing
scale—in Brazil, Central America,
the West Indies and most not-
ably in the United States. Forty
years after the entrance of the Ne-
gro in the United States there is a
record of miscegenation. The man
involved was soundly whipped but
the process has continued in spite
of all penalties until certain states
like South Carolina and Mississippi
are so mixed that persons the only
real whites, that is, persons of Eu-
ropean stock, to be found there are
those who have come there within
recent years.

Blue-Blood Virginia
If it were possible to trace back
accurately the ancestry of the aver-
age blue-blooded Virginian, what a
sight would be revealed. The recent
exposure brought on by the attempt
to pass a race-registration law in that
state, gave a faint glimpse of what
one might expect to see could the
truth be known.

Thus, it would seem, that in spite
of the fuss now being made by those
of the rhinoceros type of mind—
type that exists mostly in the United
States—the mixing of black and white
is a process as old as the hills, or
the waves, winds, and tides.

Original Color Brown
Enough has been said to show that
it is imbedded in the psychology of
the white man. The great philoso-
pher, Schopenhauer, in endeavoring
to explain this passion of the white
for the dark-skinned races said that
a white skin was an abnormality,
comparable to white mice or celery;
that the original color of mankind
was brown, and that in the mixing
of black and white, nature was striv-
ing to return to the normal.

**Primitive Negro Wants No
Race Mixing**
Space will not permit me here to
go into the psychology of the Negro
as regards mixing with the white
man. I mean the original Negro in
his native clime. I have gone into
the matter thoroughly in a work I
have prepared on race-mixing thru-
out all the ages and in all lands—a work
that I hope either to be able to af-
ford to publish myself some day, or
meet some one who will.

Suffice it to say that I have brought
forth abundant evidence from Afri-
can travellers and others to show
that the primitive Negro instead of
wishing sex association with white
people, at first sight of them, runs
away, taking them for ghosts or hob-
goblins. In all the long history of
race-mixing it is the white who has
nearly always taken the initiative.

Citations

The Negro—I do not mean the
Caucasianized Negro—has always con-
sidered his own color sufficient for
himself: the white does not. As proof
of this I have a collection of cita-
tions from the foremost white think-
ers and scientists.

The Economic Element

The economic: in the matter of
sex association as in everything else,
the weak are at the mercy of the
strong; the poor are at the mercy
of the rich. The rich white man
seeks a concubine among the poor
whites, but a wife among those of
his class, that is to say, if the Ne-
groes were white, it would make
little difference so long as they re-
mained poor. The difference of col-
or has merely heightened the sex
attraction.

If The Negro Were Rich

If it were the Negro who were rich
instead, it would be he who would be
seeking concubines among the whites.
In Europe the rich Negro readily
finds a white concubine.
As long as the Negro remains poor,
race-mixing in America will proceed
on the lines it has been going, and
as long as color remains a handicap
in the labor market, the more ambi-
tious Negroes are going to strive "to
be white," either by bleaching, or
by marrying such whites as will
have them, or near-whites in the
hope of producing a lighter-colored,
less handicapped generation.

The Mulatto

In America it is the mulatto who
is looked up to, but in parts of Africa
where black is no handicap, he is
looked down on. (See translation of
an article by Albert Londres I gave
in a recent article.)
The subject is a vast one and in
an article one can but touch its
barest outline.

Mixing To Go On

As to race-mixing in America and
elsewhere I have no doubt that it
will go on. Ine has to study the
psychology of the Caucasian and the
Caucasianized Negro in this respect.
Granted this I cannot agree with
Prof. Miller that the Negro in Amer-
ica, will tone up, or tone down, as
you will, to a brown. The race will
become lighter and still lighter. And
if I might inject my own feelings in
the matter I'd say, I don't give a hang
whether it does or not.

Accidents

Of course as Prof. Miller points
out birth control is on the increase
among colored women. But accidents
do happen even in the best regulated
families. If they did not heaven only
knows how many of us now alive
would be.
One fact seems evident: a unify-
ing of humanity so far as race is
concerned, is in progress. Humanity
began as one; it separated becoming
in the process many colors and types.
Now after long ages it seems to be
getting together; it is realizing its
kinship; it is becoming one again,
and not all the reactionaries, black,
white, or mottled, will be able to
prevent it.

Anglo-Saxon Lands

The blacks and browns are due

for a further lightening by the whites,
who in turn are due for darkening
by the former.
And it must always be remembered
that it is only in Anglo-Saxon lands
that the color question comes near
being a mania.

"Amalgamation Inevitable"

By J. A. ROGERS

IN any attempt to predict whether amalgamation will take place or not, one must take at least three factors into consideration: the psychology, the historic and the economic.

Amsterdam
The psychology: Some months ago a Montmartre cabaret, eager to have the latest in Negro music, imported a colored jazz band from America. Soon after the band had arrived a titled Englishwoman, of a very wealthy family, took a fancy to the leader of the band, danced much with him, and finally walked off with him, not as her servant, mind you.

I can recall years ago a similar thing happening to a Pullman porter at Oakland, Calif. When he arrived there from Chicago, he walked off the car as if he had been a passenger. He was on his way for a trip through the Orient to Europe. A wealthy Englishwoman had taken a fancy to him.

There is the recent case of Mrs. Letitia Brown and Carlton Curtis of Mayflower ancestry. Millionaire Curtis was only doing what Thomas Jefferson, Henry Clay, Benjamin Franklin and almost every Southern gentleman worthy of the name, and no small number of Northern ones, too, have been doing over a period of more than two centuries.

There is no stratum of white society, however high, in which the same has not been true when it came in contact with Negroes. Queen Marie Theresa, wife of Louis XIV of France, bore a child for a Negro, a fact well authenticated by Voltaire, the Duke of St. Simon, Mlle. de Montpensier, the king's cousin, any many others.

Ira Aldridge, Shakespearean actor, married a Swedish countess; the son of Toussaint L'Ouverture married the daughter of the Marquis de Lacaze.

When Napoleon's brother-in-law, Gen. Le Clerc, sailed for Haiti he took his wife, Pauline, and many ladies of noble families. But so strong "was the attraction which the black races exercised on European women," as one writer puts it, that Le Clerc was forced to issue an order that the first lady seen with a Negro lover would be shipped home, regardless of rank. If Fouche is to be believed, Pauline Bonaparte was among the first to violate that order when Le Clerc

was down with fever.

Were I free to do so I could name offhand at least ten Negroes in England and America being supported by white women, bearing all the marks of refinement. I know



— J. A. Rogers —

two other black men who are very much sought after in the best circles.

I have selected instances in so-called high life, because the popular belief, or rather the pretended belief, among certain classes of colored and white is that only the lowest individuals of both groups get together.

The Historic: What has been said of race mixing has been taking place as far back in recorded history as one can go, which is ten thousand years, at least. Over a period of fifteen years I have collected a vast amount of this evidence.

In ancient Egypt black and white mixed freely. For at least ten thousand years black and white have been mixing on both shores of the Mediterranean. The same process went on in India between the Aryans and the Negroes who migrated there. For at one time the Negro roamed the world as the white man once did, leaving traces of himself as far as the Oceanic Archipelago. At present there are some three or four million unmixed

Negroes still living in that region, while in India there are some thirty or forty million Negroids, known as the Dravidians.

According to Sir Harry Johnston, the Negro also invaded Europe about the same time, leaving traces of himself in Western Britain and Ireland, as well as in Scandinavia, while noted anthropologists, like Sergi, Brinton and Von Luschan, insist that the white European is but a bleached product of a Negroid race which strayed northwards from the shores of the Mediterranean.

During the days of the Caesars hundreds of thousands of Negroes were brought to Rome as slaves and as gladiators, and they finally mixed in with the population. Juvenal, in his Sixth Satire, tells how the noble Roman ladies used to co-habit with these Negroes.

Later came the Mohammedan invasion of Southern Europe, leaving another deposit of Negro strain. Following came the introduction of Negro slavery into Southern Europe. This lasted over a period of three centuries. Modern Negro slavery began in Spain in 1442, and emancipation occurred in 1773. During that time hundreds of thousands of Negroes were imported into Europe, and ended by being absorbed by the white population.

In fact, it would appear that there are periodic invasions of Europe by Negroes which date beyond the Stone Age. During the last war, and after, thousands of colored children were born to white mothers in Europe, and the process is still going on in England, France, Italy, Belgium and Spain.

When one turns to the New World one finds the mixing of white and black on a yet more astonishing scale—in Brazil, Central America, the West Indies, and most notably in the United States. Forty years after the entrance of the Negro in the United States there is a record of miscegenation.

If it were possible to trace back accurately the ancestry of the average blue-blooded Virginian, what a sight would be revealed. Thus, if would seem that in spite of the fuss now being made by those of the rhinoceros type of mind—a type that exists mostly in the United States—the mixing of black and white is a process as old as the hills, or the waves, winds and tides.

The economic: In the matter of sex association, as in almost every-

thing else, the weak is at the mercy of the strong; the rich at the mercy of the poor. The rich white man seeks a concubine among the poor whites, but the wife among those of his class. That is to say, if the Negroes were white, it would have made little difference so long as they remained poor. The difference of color has merely heightened sex attraction.

If it were the Negro who were rich instead it would be he who would be seeking concubines among the whites. In Europe the rich Negro readily finds a white concubine. As long as the Negro remains poor, race mixing in America will proceed on the lines it has been going, and as long as color remains a handicap in the labor market, the more ambitious Negroes are going to strive "to be white," either by bleaching or by marrying such whites that will have them, or near-whites, in the hope of producing a lighter colored, less handicapped generation.

In America it is the mulatto who is looked up to, but in parts of Africa where black is no handicap he is looked down on.

As to race mixing in America and elsewhere, I have no doubt that it will go on. I have but to study the psychology of the Caucasian and the Caucasianized Negro in this respect. Granted this, I cannot agree with Prof. Miller that the Negro in America will tone up or tone down, as you will, to a brown. It will become lighter and still lighter. And if I might inject my own feelings in the matter, I'd say I don't give a hang whether it does or not.

Of course, as Prof. Miller points out, birth control is on the increase among Negro women, but accidents do happen even the best regulated families.

One fact seems evident: A unifying of humanity as far as race is concerned is in progress. Humanity began as one; it separated, becoming in the process many colors and types. Now after long ages it seems to be getting together; it is realizing its kinship; it is becoming one again, and not all the reactionaries, black, white, or mottled, will be able to prevent it.

The blacks and browns are due for a further lightening by the whites, who in turn are due for darkening by the former.

And it must always be remembered that it is only in Anglo-Saxon lands that the color question comes near being a mania.

Amalgamation - 1929

General

POST
APR 13 1929

-:- Amalgamation Again -:-

By KELLY MILLER

(Continued From Last Week)

A MALGAMATION would certainly solve the race problem. If the race problem were solved, there would certainly be amalgamation. Cause and effect are so indissolubly entangled that it is hard to determine which precedes the other. *Amsterdam*

Several weeks ago I issued a release upon the subject of amalgamation, which has provoked widespread discussion throughout the Negro press. None of the facts which I then marshalled has been disputed nor the deductions derived therefrom refuted. My general conclusion was that from analysis of the forces and influences now at work, amalgamation could not be consummated within any time which we can predict or prewise.

For the sake of ready reference I will here restate the essential reasons:

1. The white race has the will to keep itself pure by resorting to such protective devices as segregation, separate schools, separate cars, anti-miscegenation laws and like proscriptive measures to make this will effective.

2. Twenty-nine of our forty-eight States have enacted anti-miscegenation laws, while the other nineteen States have such strong sentiments on the subject that such prohibitive laws are likely whenever a sufficiently strong vocation arises. A measure is now pending before Congress to nationalize such prohibition. *New York*

3. The present degree of amalgamation has been effected through illegitimacy, which has greatly decreased (a) on account of the growing pride and self-respect of the victimized race; (b) on account of the manipulation of the factors of birth control, which estops illegitimate issue.

4. The border-line contingency between the races will disperse itself by two opposite tendencies—one, mainly males crossing into the white race, and the other, mainly females marrying backward on the chromatic scale.

5. Intra-racial amalgamation is rapidly diffusing white blood already injected into the race through the entire mass. The two great racial groups will become more distinctified as this process becomes more complete.

I did not, and do not, propose a philosophy of finality. In the final outcome of things, the physical and social fusion of all peoples occupying the same territory seems to be an inescapable necessity of thought. But we do not propose policies or formulate programs on ultimate eventualities. We can prove by mathematical calculation that the coal supply will in time become ex-



— Kelly Miller —

hausted; but this gloomy foreknowledge did not affect our fuel bill during the past winter.

Both religion and science tell us that in some remote day the sun will forbear to shine, but such remote calamity fails to affect our happiness one way or ather. We will eat and drink and make merrry so long as the sun shines.

And so amalgamation of the races, while it may possibly come to pass, with the exhaustion of the coal and the subsidence of sunshine, yet it is too remote and in-

tangible to affect the policy and program of the Afro-American in the present year of grace. The isolated instances of an occasional near white colored people, who, crossing the color-divide carrying with him such homeopathic dashes of the forbidden blood as can be concealed under an albicant skin and uncurling hair, will affect the mass life of the race scarcely more than withdrawing the inserted finger to lower the level of a gallon pail of water. By such slow process of approximation the amalgamation of the races would hardly be consummated before the last decade of eternity.

In order to satisfy himself of the correctness of my conclusion, I ask the reader of this release to look over the circle of his own acquaintance and determine how many children, under ten years of age, can be find with white fathers. Let me also suggest that the gentle reader will take his stand at the corner of 135th street and Lenox avenue and watch the dusky race pass by and muse the while concerning the number of centuries that must elapse before Harlem becomes amalgamated. Repeat the observation on any Negro thoroughfare in any city of the country and then tell me if my prediction is not in harmony with prevailing tendency of things.

It is doubtless true that the Negro has the will to be white. The face lotions and hair straighteners on which Negro papers thrive prove this, as does the well-known propensity of the darker male to mate with the lighter female. But the surest way to defeat amalgamation is for the Negro to declare that he wants it. If a single eminent Negro should openly advocate amalgamation so as to attract wide attention by his advocacy, the probable effect would be to have additional states pass anti-miscegenation laws.

It is not a question as to whether amalgamation is wise or unwise, advantageous or disadvantageous, desirable or undesirable, but whether it is probable; whether the Ne-

gro can wisely base his present programs upon it. To my mind, it is perfectly clear that the Negro in this country will become one with himself before he becomes one with the white race.

Amalagamation, as the solution of the race problem, would surrender all of the moral contentions of the advocates of righteousness out of deference to the exactions of race prejudice. If the Negro must wait till he becomes white before he can secure his rights, then what becomes of the ethical principles of Christianity and democracy? On the Negro's part it would be a cowardly surrender of all that the best members of the human race have been fighting for through the years.

Let us ask the most ardent amalgamationist how much time must needs pass before race prejudice can be overcome by absorption. Let us grant his major contention—that it will take place in time—but what must the race do in the meantime? Must the Negro concede all of the white man's arrogant claims? Must he attribute all of the advantages and virtues of life to whiteness of skin? Or, must he insist upon the birthright of humanity as heir to all the values and virtues of human culture?

Would you ask the next ten or twenty generations of Negroes to sacrifice themselves while the bleaching process is taking place? Or, must he not demand the full patrimony of humanity, just as he is, without one plea? Could the white race be expected to have any respect for a people so utterly devoid of self-respect that they seek to be made over in the image of another before assuming and asserting the fullness of the stature of manhood? Why should the white race want to absorb a people who, through consciousness of their worthlessness, desire to be amalgamated?

The only amalgamation worthy of contemplation is that which comes of its own accord, being neither sought nor avoided.

LECTURE SLATED BY 'WHITE' NEGRO

Author to Depict Many Escapes
From Death in Brooklyn

Address Tomorrow

AUTHORESS ALSO TO SPEAK

His skin is as fair as the true Nordic's. His hair is almost blond. A man once told him that he was unquestionably a white man because there were half-moons on his finger nails. Yet, twice Walter White has escaped lynching by a hair's-breadth because he has one-eighth part negro blood in his veins.

Today he is resting on his oars, performing only one man's work as assistant executive secretary of the National Association for the Advancement of Colored People. His third book, a result of a decade's study of the negro's problems, will be published next week. In that decade he has faced in civilized America death as violent as any that stalks in the jungle.

It began in Atlanta when he was twelve years old. A mob drove terrified negroes through the streets at the beginning of the race riots of 1905. They stormed the home of his father, a letter carrier, as the boy and man stood at the windows together, guns in hand.

Friends Saved Home

A cluster of courageous neighbors in a house near by opened fire to save their friend. The mob fled and the White home went unviolated. But the boy had seen seven negroes beaten to death that day. He has spent his life since in a crusade to end the mob violence to which he received so early an initiation.

He has "passed" in Southern communities where race hatred is always smoldering. He has been shot at by negroes in Chicago who believed him to be a white man. He has applied a keen intelligence to the problems he has helped to solve, and negroes throughout the world know his name.

Lynchings came in with the cotton gin, he asserts. Before its advent, in 1830, white men had died at the hands of the mob, but negroes then were slaves, with an economic value. As cotton became king in the South and after Lincoln struck off the shackles

and saw the rise of the Ku Klux Klan, the negro became the butt of the lawless.

"It is curious," he says, "that the rise of imperialism always and everywhere has been accompanied by the establishment of color as a mark of inferiority. It happened in Africa when Europe partitioned off the continent; in Haiti, with our own country's benevolent imperialism; in the Philippines and in the South."

Thousands Appear White

Thousands are born into the colored world, he explains, who to all appearances are white. In maturity they "pass" into the world of whites, not because of disdain for their racial origins, but to escape the handicaps that the negro must shoulder.

These handicaps, he says, are disappearing to some extent. In New York, "the most decent city" he knows, they are in some degree non-existent. It is the small town which flaunts its vice and racial hatreds, he has found, and the factors responsible for this situation he dilates upon in his study of lynchings.

His friends include the notables of both races. Paul Robeson, negro singer and actor, is one of his closest; his writings have brought Nordic critics and authors to his home for dinner.

Mrs. Nella Larsen, whose mother was a Dane and whose father was a negro of the Virgin Islands, is his friend. Herself a light skinned negress, her knowledge of the practice of "passing" is written into her second novel, soon to be published.

Mrs. Larsen is assistant librarian at an uptown public library. Her own experiences are recorded in the new novel, for only one who knows her realizes that the fair-skinned woman is the child of a negro father.

Mr. White and Mrs. Larsen have been selected by the St. George Playhouse, Brooklyn, as guests at its "Authors' night" tomorrow. Mr. White will tell of obstacles which beset the path of the negro author, and Mrs. Larsen will talk on the lives of those light-skinned negroes who come to live as whites.

Amalgamation Academic

Amsterdam N. Y. News
THE NEGRO PRESS, after forgetting the subject for thirty years, is again discussing racial amalgamation. The late Bishop Turner used to say, "There are only three solutions of the race problem — extermination, deportation, or amalgamation. Well, they are not exterminating us and they won't deport us."

DR. KELLY MILLER, while admitting the possibility of amalgamation, believes it is as remote as the burning out of the sun. He points to the will of the white race to keep itself pure, to the anti-miscegenation laws in many states, and to the decrease of interracial illegitimacy. J. A. Rogers, novelist and travel-writer, says that amalgamation is not only inevitable but has existed ever since the beginning of history. He says that Europe is full of ancient Negro blood, quoting authorities to show that the ancient Negro left traces of himself not only in Rome but in Ireland and the western part of England.

AS A RACIAL PROGRAM amalgamation is not worth talking about. It cannot possibly occur in this century or in the next. Confronted with the problems of today, we cannot base our actions upon what our descendants will be several centuries hence. For us it is no more than an academic question.

IN THAT SENSE, of course, it is interesting. It is a natural law that two races, however dissimilar, will blend if they continue to live side by side. Negroes have been in this country only 310 years, yet at least five-sixths of them have some white blood in their veins. In six centuries a full-blooded Negro may be a rarity in America.

NATURAL LAWS have their own ways; they are totally oblivious of man-made law. Their slow, sure, cosmic operation will not be hurried by Negroes who desire miscegenation or thwarted by whites who abhor it. What avails legislation when the legislators themselves obey the very law they are trying to defeat? What avails anything against the life-force? As Kirling says:

"East is East and West is West, and never the twain shall meet"

But there is neither East nor West, border nor breed nor birth,
When two strong men stand face to face, though they come
from the ends of the earth."

IF THAT IS TRUE of men and men, it is truer of men and women. When a destined man and woman meet, what do they care about caste and theories and legislation, or for anything but the spark that leaps between them?

"Amalgamation Inevitable"

An Answer by J. A. ROGERS

REGARDING my recent article on so-called amalgamation and intermarriage a white student of the University of Pennsylvania takes issue in The Philadelphia Tribune with a statement I made to the effect that so-called intermarriage will not take place until the Caucasian is better informed about the Negro.

He says: "I question his statement that 'The great and present insurmountable obstacle to so-called intermarriage is the attitude of white people—an attitude that springs from an almost incredible ignorance about the Negro, his accomplishments and his capabilities, on the one hand, and an exaggeration about his vices and his shortcomings on the other.'"

The writer goes on to say: "Before intermarriage can solve the race problem there must first be a desire on the part of both races to intermarry."

That this is so is self-evident, and I can see in no way how it differs from my statement. Desire comes nearly always as a result of information, as a result of the widening of knowledge, hence the art of advertising. For instance, the great difference between the attitude of the South African Negro of sixty years ago and the South African Negro of today regarding the value of the diamond. The former thought it only a bright pebble fit for children to play with. Then the European came, taught him its value, and today his desire for it is almost as strong as the European's. I could go on to multiply by the hundreds instances of how desire arose as the result of knowledge and increased information.

Further, I did not say that intermarriage would "solve the race problem." I did say, however, that I believe that a final blending through race intermixing was inevitable, and gave three reasons: the psychologic, the historic and the economic.

Apparently, as the result of the articles, this white student (unnamed) took an interesting step, however. He submitted questionnaires to 86 male fellow students. He found that none of them would be willing to marry a full-blooded

Negro, while five would "perhaps" marry a white person of Negro ancestry.

Now it must be noted that there is a vast difference between the terms, "intermarriage" and "racial blending." Marriage or intermarriage (let those who differ between the terms do so, I don't), is a social and largely artificial affair—an affair that is comparatively recent as history goes on, and which accumulates but discredit with time, and will probably die out. Race-mixing, on the other hand, is a basic principle of the perpetuation of the human race.

From time immemorial race-mixing has gone on without marriage or very little of it. A large proportion of the so-called Negroes in America have a strain of Caucasian, while a large or larger proportion of Southern whites have a strain of Negro. All without marriage!

The vastly more important question for the student to have asked his 86 classmates would have been then: "Would you have sex relations with a Negro?"

In that case I am most firmly convinced from a very wide experience that the ratio would be reversed, if not with their lips, at least with their inmost desires. The percentage of white Americans who would not cohabit with a colored woman, I have reason to believe, is very, very small. It is as small as the percentage who would marry a Negro. It will at least be admitted that children can be born outside of the marriage relation.

A similar question was also submitted to 59 students of Lincoln University, with the result that 24 said that they would be willing to marry white, while 30 said "No."

"We see in the two answers," deduces the white student, "rather obvious situations, namely that the Negroes were more willing than the whites to intermarry, and second that each person, as an



— J. A. Rogers —

average, tended to conform more readily to marriage within his own group type, not as a matter of interracial friction, but rather a conformity to past customs and group patterns."

Now, if instead of so-called Negroes and whites, one takes two groups of whites, one is likely to find a similar situation. What is the proportion of members of a so-called royal family who would be willing to marry members of a lower caste, though of the same color? And how many of the lower caste would be willing to marry into a royal family? Marriage being a social proposition, a recognition of equality, as was said, the proportion of the lower caste who would be willing to marry royalty would be far higher than vice versa, just as in the case of the Lincoln students, who, in the eyes of the majority of Americans, belong to the lower caste.

But the higher castes, whether they be Negroes or whites, usually go for their sex pleasures to the lower castes, while they marry in their own caste. And this is why, even though marriage has thoroughly discredited itself in my eyes, I shall oppose laws forbidding citizens to marry on account of color.

I know that it is but one of ten thousand similar laws that have been passed by whites against other whites in the past, by Hindus

against their fellow Hindus, by Africans against Africans, and almost any people that one may name. Some day I shall give a partial list of some of them dating from the time of the plebeians of ancient Rome.

Anti-marriage laws are but one of the weapons used by the man on top for robbing and exploiting the man below. I oppose them on sociologic principles. I oppose

them because they are unjust. Color is immaterial. I feel just the same about laws barring Jews. The white American being as a mass the exploiter of the Negro, it is not to be expected that those white students would have given a different answer. The man on top wants to stay there, and that is human, but I do blame the man below when he shows so little fight, as do Negroes.

As to the Negro students who said they would not marry a white woman, it is interesting to know just what percentage of them would really shun sex relation with a white woman, outside of marriage. The ratio, I am convinced, would perhaps be even smaller than among the whites. Lower castes, regardless of color, even while very desirous of sex association with upper castes, would ever have to "watch their step" because of the economic and other troubles that the upper have the power of inflicting on them.

It is about time that the younger Negroes, and younger whites, too, cast off silly color sentiment and begin to reason logically. For instance, a certain noted Negro writing on intermarriage recently asked a question to the effect: What respect can Negroes expect of white people should it be known that Negroes are seeking to have themselves made over in the image of white men, that is, by marrying them?

What, then, of the reverse question: What respect can white people expect of Negroes when it is known that white people are seeking to have themselves made over in the image of Negroes, by having sex relations with them, outside of marriage?

For it is the white man who began race-mixing; it is the white man who, from the days of slavery until now, leaves his white wife, of whom he pretends to be so proud, to seek out the despised Negro woman; it is the white man who goes to every part of the world,

by seeking out the darker woman. And the white woman is following in his steps!

It is this sort of reasoning that muddles the question. The fact is that both Caucasian and Caucasianized Negroes are not to blame. They are only following certain perfectly natural laws.

If I am convinced of one fact it is this: Human beings are as truly and as inexorably human beings under their skins as they are under their clothes and their caste systems. I, however, did not arrive at this reasoning by indulging in sentiment. I was reared in a land where lighter-skinned, so-called Negroes are taught to believe themselves superior to darker-skinned ones, hence it was only by long study and observation, and above all with the desire to be just to all men, that I arrived at this conclusion.

If the possession of color prejudice is an accomplishment, how interesting might it be to some whites to know that others they despise, namely, certain near-whites, possess this valuable quality to an even stronger degree than they do?

Of course, I know that my method of reasoning is at least a century ahead. But some must reason ahead in order that justice may come into its own. American anti-marriage laws have but one purpose: The keeping down of the weaker group to a stage where it can be sexually and economically exploited. These laws do not prevent racial intermixture; indeed, they make it easier. Marriage is social recognition, pure and simple.

Royalty Mixes Its

By J. A. ROGERS

THE recent death of the Grand Duke Michael of Russia, cousin of the late Czar, recalls a fact that will be of particular interest to Americans. If he had lived in a state like Virginia, his marriage to the Countess Torby could not have taken place. The Virginia law provides that a white person must marry only one who has "no trace whatsoever of any blood other than Caucasian." 5-15-24

Of course, it is only the Southern type of mind which still believes

that there is such a thing as "Caucasian blood," "Negro blood," and the like; it is only this type of mind, by the way, that does not know at this late day that what is known as racial strain is not confined to the blood, but is diffused over the whole body.

But passing over this, we get down to the important fact: the Grand Duchess Michael, according to Virginian law, would be a Negro. Her Negro ancestry can be clearly traced. Here is the story.

Some 250 years ago a Russian officer, on a visit to Constantinople, saw a young Negro slave in a seraglio there, who so impressed him that he stole him away and took him to Peter the Great, Czar of Russia.

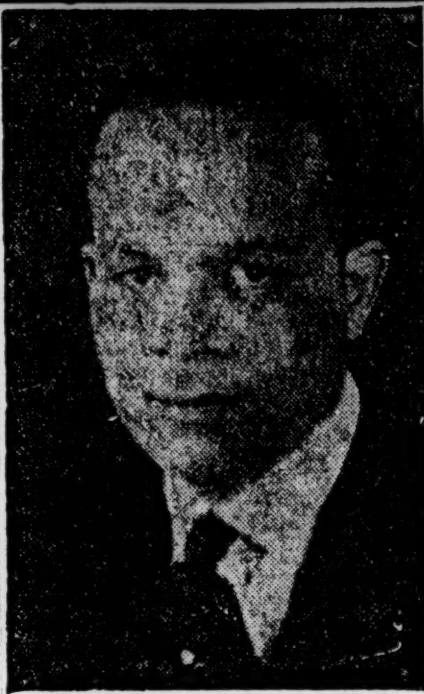
Peter the Great, in turn, took such a fancy to the Negro lad that he sent him to be educated in the best schools in France, and on his return to Russia made him an officer of his Imperial Guard. Later this Negro rose to be general-in-chief of the Russian Army. At his death he left vast property, which included 3,500 slaves, better known as serfs, all white.

This was Abraham Petrovitch Hannibal.

Hannibal, as he is better known, left seven children, the result of his marriage with a Russian countess. From one of these children descended Alexander Pushkin, who was not only the father of Russian literature, but the popularizer of the Russian language. Before Pushkin, French was the language of the educated Russian.

Pushkin, who, on his father's side, was of noble ancestry (it was his mother who was descended from Hannibal), left a child or children. In time, one of his descendants married the Grand Duke Alexander of Hesse. But since the grand duke was of the royal ancestry and his wife was not, the union was what is known as a morganatic marriage.

Of course, just as in Virginia, where white can only marry white but may live in concubinage with Negroes, so royalty may marry only royalty, though it may contract left-handed marriages with others of low-



— J. A. Rogers —

er caste. It would be useless to say that only males are allowed to do this.

The Grand Duke Alexander left several children and one of his daughters, the Countess Torby, married the Grand Duke Michael, as was said. The Czar, however, opposed the match, not on the ground of Negro ancestry, but because of rank, and the Grand Duke lived with his wife outside of Russia.

From Hannibal, the Negro slave, the Grand Duke Alexander of Hesse, has sprung the powerful Torby family, which has since married into the English royal family. This writer recalls that at the time of the marriage the Sunday feature of a well-known American yellow journal discussed the question of whether a coal-black child with kinky hair, thick lips, etc., might not yet be born into the English royal family.

There is also a Prince Torby and, according to the European papers, the Grand Duke's children include the Count Michael Torby and the Marchioness of Milford Haven.

Now with all this nobility and royalty descending from a Negro slave stolen from a harem, the American white with his system of royalty based on skin-color—a color that he shares with a side of newly-shaved pork or a cold-storage chicken—cuts, to say the least, a ridiculous figure.

If European royalty with all its wealth, exclusiveness, and its hordes of henchmen cannot maintain a closed caste, how can an indiscriminate mass of other humanity composed, like white America, of arch-bishops and arch-thieves; architects and arch-murderers; of presidents, pimps and poets; philosophers, paupers and prostitutes; of lawyers and lunatics; of lackeys and luminaries; of bootleggers, bankers and barbers, ever hope to do so?

Because of Pushkin's importance it is easy to trace his descendants, but think of the melting pot in America where few persons know

even the ancestry of their grandfather! How then can the far greater part of white Southerners know that there is not some Negro ancestor somewhere in their line since they have been mixing with Negroes from a time antedating Hannibaloff?

A so-called white skin in America is a system of exploitation pure and simple. I have said this many times and shall say so many times more. Some day our Negro leaders, writers and others are going to cease looking at the race question in the sentimental way they do at present and see it for what it is—a cold-blooded money proposition.

If, as was said, European royalty with all its organized power has not been able to keep itself free from the encroachments of lower castes, Caucasian and Negro, how then has the extremely unorganized and undigested mass of Southern whites in comparison been able to do so?

The American caste system is a fraud—a fraud of which the victims are their fellow citizens of darker complexions.

ROGERS CONTINUES DISCOURSE ON INTER-MARRIAGE DISCUSSION IN RECENT ISSUE

By J. A. ROGERS
University Student Submits Questionnaire

Regarding my recent articles on so-called amalgamation and intermarriages, a white student of the University of Pennsylvania takes issue in the Philadelphia Tribune with a statement I made to the effect that so-called intermarriage will not take place until the Caucasian is better informed about the Negro.

He says: "I question his statement that." The great and at present insurmountable obstacle to so-called intermarriage is the attitude of white people—an attitude that springs from an almost incredible ignorance about the Negro, his accomplishments and his capabilities on the one hand; and an exaggeration about his vices and his shortcomings on the other."

The writer goes on to say: "Before intermarriage can solve the race problem there must first be a desire on the part of both races to intermarry."

That this is so, is self-evident, and can see in no way how it differs from my statement. Desire comes nearly always as a result of information, as a result of the widening of knowledge, hence the art of advertising.

For instance: the great difference between the attitude of the South

African Negro of sixty years ago and the South African Negro of today regarding the value of the diamond. The former thought it only a bright pebble fit for children to play with. Then the European came, taught him its value, and today his desire for it is almost as strong as the European's. I could go on to multiply by the hundreds, instances of how desire arose as the result of knowledge and increased information.

Further I did not say that intermarriage would "solve the race problem." I did say, however, that I believed that a final blending through race intermixing was inevitable, and gave three reasons: the psychologic, the historic, and the economic.

Apparently as the result of the articles this white student (unnamed) took an interesting step however. He submitted questionnaires to 86 male fellow-students. He found that equality, as was said, the proportion of them would be willing to marry a full-blood Negro, while five would "perhaps" marry a white person of Negro ancestry.

Difference Between Intermarriage and Race Mixing

Now it must be noted that there is a vast difference between the terms, "intermarriage" and "racial blending." Marriage or intermarriage (let those who differ between the terms do so, I

don't) is a social and largely artificial affair—an affair that accumulates but discredit with time, and will probably die out, is recent as history goes, and which race-mixing on the other hand is a basic principle of the perpetuation of the human race.

From time immemorial race-mixing has gone on without marriage or very little of it. A large proportion of the so-called Negroes in America have a strain of Caucasian, while a large or larger proportion of Southern whites have a strain of Negro.

All without marriage. The vastly more important question for the student to have asked his 86 classmates would have been then: "Would you have sex-relations with a Negro?"

In that case I am most firmly convinced from a very wide experience that the ratio would be reversed, if not with their lips at least with their innermost desires. The percentage of white Americans who would not cohabit with a colored woman, I have reason to believe is very, very small. It is as small as the percentage who would marry a Negro.

And it will at least be admitted that children can be born outside of the marriage relation.

A similar question was also submitted to 59 students of Lincoln University, with the result that 24 said that they would be willing to marry white, while 30 said, "No."

"We see in the two answers," deduces the white student, "rather obvious situations, namely, that the Negroes were more willing than the whites to intermarry, and second that each person, as an average tended to conform more readily to marriage within his own group type, not as a matter of inter-race friction, but rather a conformity to past customs and group patterns."

Now, if instead of so-called Negroes and whites, one takes two groups of whites, one is likely to find a similar situation. What is the proportion of members of a so-called royal family who would be willing to marry members of a lower caste, though of the same color? And how many of the lower caste would be willing to marry into a royal family. Marriage being a social proposition, a recognition of equality, as was said, the proportion of the lower caste who would be willing to marry royalty would be far higher than vice versa, just as in the case of the Lincoln students, who in the eyes of the majority of Americans belong to the lower caste.

Lower Castes Exploited But the higher castes, whether they be Negroes or whites, usually go for their sex pleasures to the lower castes, while they marry in their own

Amalgamation - 1929

caste. And this is why, even though marriage has thoroughly discredited itself in my eyes, I shall oppose laws forbidding citizens to marry on account of color.

I know that it is but one of ten thousand similar laws that have been passed by whites against other whites in the past, by Hindus against their fellow Hindus, by Africans against Africans, and almost any people that one may name. Some day I shall give a partial list of some of them dating from the time of the plebians of Ancient Rome.

Anti-marriage laws are but one of the weapons used by the man on top for robbing and exploiting the man below. I oppose them on sociologic principles. I oppose them because they are unjust. Color is immaterial. I feel just the same about laws barring Jews.

The white American being, as a mass, the exploiter of the Negro, it is not to be expected that those white students would have given a different answer. The man on top wants to stay there, and that is human, but I do blame the man below when he shows so little fight as do Negroes.

As to the Negro students who said they would not marry a white woman, it is interesting to know just what percentage of them would really shun sex relations with a white woman outside of marriage. The ratio, I am convinced, would perhaps be even smaller than among the whites. Lower castes, regardless of color, even while very desirous of sex association with upper castes, have ever had to "watch their step" because of the economic and other troubles that the upper have the power of inflicting on them.

Laws Do Not Prevent Race Mixing
It is about time that the younger Negroes, and younger whites, too, cast off silly color sentiment and begin to reason logically. For instance, a certain noted Negro writing on intermarriage recently asked a question to the effect: what respect can Negroes expect of white people should it be known that Negroes are seeking to have themselves made over in the image of white men, that is by marrying them.

What, then, of the reverse question; what respect can white people expect of Negroes when it is known that white people are seeking to have themselves made over in the image of Negroes, by having sex relations with them, outside of marriage.

For it is the white man who began race-mixing; it is the white man who from the days of slavery until now, who leaves his white wife, of whom

he pretends to be so proud to seek out the despised Negro woman; it is the white man who goes to every part of the world seeking out the darker woman. And the white woman is following in his steps.

It is this sort of reasoning that muddles the question. The fact is that both Caucasian and Caucasianised Negroes are not to blame. They are only following certain perfectly natural laws.

If I am convinced of one fact it is this: Human beings are as truly and as inexorably human beings under their skins as they are under their clothes and their caste systems. I, however, did not arrive at this reasoning by indulging in sentiment. I was reared in a land where lighter-skinned, so-called Negroes, are taught to believe themselves superior to darker-skinned ones, hence it was only by long study and observation, and above all with the desire to be just to all men, that I arrived at this conclusion.

If the possession of color prejudice is an accomplishment how interesting it might be to some whites to know that others they despise, namely, certain near-whites, possess this valuable quality to an even stronger degree than they do?

Of course I know that my method of reasoning is at least a century ahead. But some must reason ahead in order that justice may come into its own. American antimarriage laws have but one purpose: the keeping down of the weaker group to a stage where it can be sexually and economically exploited.

One thing is certain: it does not prevent racial intermixture, indeed its very effect is to make it easier. Marriage is social recognition, pure and simple.

PUBLIC OPINION WATERTOWN, S. D.

APR 29 1929
THE MULLATO.

Prof. E. B. Reuter, State University, Iowa City, in the Annals: The mulatto element is about one-fifth of the total negro population. It is sometimes estimated as high as one-fourth or even one-third of the negro group. The actual number may not be stated with any assurance of more than approximate accuracy. The enumeration figures of the federal censuses give the percentage at 11.2 in 1850, 13.2 in 1860, 12.0 in 1870, 15.2 in 1890, 20.9 in 1910 and 15.9 in 1920. But the definitions as well as the instructions differed at the several counts and there were some important variations in the enumeration procedure. In 1890 the count showed the presence of 1,660,554 mulattoes in

General.

the total negro population of 10,463,131. It is probable that this number is an understatement, but there appears to be insufficient evidence to support the assertion frequently made that the census figure is grossly at fault.

The negro men who have risen to some measure of national reputation have in nearly all cases been of biracial ancestry. Frederick Douglass, anti-slavery agitator and politician; Ira Aldridge, actor; Charles W. Chestnutt, novelist; Henry O. Tanner, artist; Booker T. Washington, educator and race politician; Bert Williams, comedian, were all mulattoes. Paul Laurence Dunbar, the poet, is perhaps the only exception worthy of mention. Among the living negroes of reputation the mulattoes are in overwhelming majority. All through the period of negro history the great majority of the conspicuously successful individuals have been men of mixed blood.

The predominance of mulattoes is found in every line of endeavor. Of the twenty-five or thirty negroes who have held military positions of some importance or distinguished themselves by deeds of military valor not more than two or three could be classed as of unmixed negro ancestry. The two negroes elected to terms in the United States senate were both of mixed blood. At least seventeen of the twenty negroes who have been members of the national house of representatives were mulattoes. Six states have had negro lieutenant governors, each a mulatto. Approximately five-sixths of the negroes who have secured patents for inventions were mulattoes. Fifteen-sixteenths of the negro physicians listed in Kennedy's volume on the negro in medicine are mulattoes. The degree of doctor of philosophy has been bestowed by American universities on about two score negroes, only one of whom was not of mixed blood. From three-fourth to four-fifths of the students in the leading negro schools of higher education are of mixed blood. About nine-tenths of the bishops of the negro church denominations are men of mixed ancestry. Such facts are typical. The mulattoes, in spite of the fact that they are a minority of the negro population, are greatly in excess in all the intellectual and semi-intellectual pursuits.

A Drop of Blood

By FRANK R. CROSSWAITH

The more we consider the claims of those who held to the theory of a "pure race" the more we are inclined to look with more or less deep pity upon the type of mind which can subscribe to a faith so groundless, and one which lends itself so readily to utter destruction by the sheer weight of elementary logic.

In order to justify slavery and the other evils that have since flowed from it, such as segregation, peonage, lynching, political and economic discrimination, it became incumbent upon the slave holders and their intellectual lackeys to build around their vile, and unsocial deeds a wall of hallowed justification. With reckless abandon and childish disregard of facts they proceeded to their chosen tasks. At first, they credited to God the authorship of slavery. Next, they enlisted in the cause of "God and slavery" a veritable army of ecclesiastical shocktroops. The devil and the abolitionists were linked together as allies against "God and slavery." So-called Christian men and women with fanatical zeal joined in the crusade against the heathens.

With the word of God on their lips and in their hands the Bible and the sword of slavery this ungodly host sallied forth in defense of an alleged Christian cause. They lynched, imprisoned and hounded the heathens. Lovejoy was lynched in Alton, Ill., Thaddeus Stevens was struck down in the United States Senate. John Brown was hung at Harper's Ferry. Garrison and Douglass were hounded from pillar to post and opprobrium heaped upon their gallant heads. Upon the tortured and crucified bodies of its opponents the cause of "God and slavery" triumphantly marched on leaving in its wake the bleached bones of the noble hearted, courageous and civilized minority. But in due season the unwaning force of economic development came to the rescue of the Abolitionists, with the result that slavery was overthrown. (Evidently economic forces are quite often the mightiest of all forces).

The undaunted Christians however did not forsake their cause, even in defeat. No time was lost in reorganizing their shattered army of Christian crusaders. Immediately an avalanche of propaganda calculated to rescue white supremacy and slavery from the disgrace into which it had fallen was turned loose upon the world. So-called scientists in the service of the "lost cause" began to "discover" in the blood of Negroes and of white persons a fundamental difference, until they had at last succeeded in establishing a "cult" whose cardinal tenet is that "one drop of Negro blood in the veins of a white person makes that person a Negro." In spite of the learned testimony of such eminent scientists as Professors Boaz, Goldenweiser, Robinson and others to the contrary, the advocates of race superiority still hold fast to their new found religion of "one drop of Negro blood." They are unable to discern the weakness of their claim, which by the way gives strength to the counter claim of those Negroes who also advocate race purity. These Negroes argue that if there exists any important difference which can be discovered in the blood of persons of different races, and that if "one drop of Negro blood" has the power to turn a white man into a Negro that that would prove not the superiority of the white blood and the white

As we said recently, black and white will continue to mate and marry in spite of all the laws that man may enact to keep them apart, for, the higher law of love and sex satisfaction is more powerful than man made laws or any "blood theory."

Happily for the world the advocates of a "pure race" theory number but a few deluded fanatics of both races. However, it must be said for them that they are vociferous and permit no opportunity to pass without hawking their spurious wares. The wide-spread race prejudices which exist in the United States afford to them a most fertile field in which to work. The marriage of a Negro and a white person is always a signal for these "pure race theorists" to become active and endeavor to peddle their faith. At times it would seem that they are converting legions; but it is unbelievable that a "cult" so obviously transparent, so palpably naive and weak can now succeed in converting any appreciable large number of intelligent people.

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PUBLIC OPINION

WATERTOWN, S. D.

APR 29 1924

THE MINNAPOLIS

It is about time that the younger Negroes, and younger whites, too, cast off silly color sentiment and begin to reason logically. For instance, a certain noted Negro writing on intermarriage recently asked a question to the effect: what respect can Negroes expect of white people should it be, by, Iowa City, in the Annals? The cal. The mulattoes, in spite of the fact that they are a minority of the negro population, are greatly in excess in all the intellectual and semi-

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An Intermarriage Wave

"EAST IS EAST and West is West, and never the twain shall meet," sang Kipling in one of his most-quoted poems. This may be true of East and West, and according to race purists it is true of black and white. Seven or eight times in the past four years marriages or love affairs between Negroes and white people have broken into the newspaper headlines. The Rhinelander case is still headline matter. There was the case last year of a Negro marrying a Mayflower descendant in Connecticut, also that of the West Indian lawyer who came all the way to Pennsylvania to marry his white bride. 7-24-29

THERE were two interracial marriages last week; in one of them the bride was heiress to \$20,000,000. Monday's papers told of a white woman who killed herself after a quarrel with her colored husband. The Snepps-Irick case is too recent to be forgotten in Harlem.

TO JUDGE by newspaper reports one would think that such things had never happened before. Many a Nordic will wring his hands and wonder what the world is coming to. But racial intermarriage has been going on for years. George S. Schuyler in a recent investigation found thousands of such cases, 1,100 in the city of Cleveland, Ohio, alone. The couples have married quietly and lived happily for years; to meet a white wife in Negro circles occasions no surprise. For every one who gets into the headlines there are thousands never heard of.

NO RACIAL BARRIERS RESULTING FROM INTERMARRIAGE

Harvard Professor
Showed Slides at Capital.

DR. MOTON TALKS

Replies to Allison Davis

is at History Meet.

WASHINGTON, D. C.—

Intermarriage of the races
has brought no harmful re-

sults, Prof. E. A. Hooten, white, of Harvard university, said before the Association for the Study of Negro Life and History in its closing session here Wednesday.

Mating of the two races he said had been falsely compared to the breeding of the donkey and the horse to produce a mule—strong, but sterile and cussed.

Professor Hooten, who has at Harvard what he calls the largest collection of interracial family photographs known, showed slides running back several generations, to indicate how the offspring vary in color, hair, lips and nose, and thus prove that color of skin is no index of how much Negro blood a person has.

"In race mixing," he said, "European features tend to perpetuate themselves at the expense of the Negroid features and Negro hair at the expense of white hair."

"On the mental side," Prof. Hooten said, "you must blame your mentality on your parents, not on your race."

Absurdities

From Tennessee

THEORY
"Southern people do not associate with Negroes on terms of social equality."
"They do not associate with white people on terms of equality with Negroes."—Editorial in the Memphis (Tenn.) Commercial Appeal.

FACT
The Pink Rose Amusement Garden on Walker avenue, Memphis, was built originally as a residence for Miss Amanda Scruggs, colored, by one of Memphis's leading white candy makers, just after the World War.

From Mississippi.

We do not practice social equality and we refuse recognition to people who do."—Jackson (Miss.) Daily News.

In Mississippi 17.9 per cent of all Negroes are of (white-black) mixed blood; 18.8 per cent of all children under five years of age, and 20.6 per cent of all under one year of age. (U. S. Census figures.)

From Georgia.

"The Negro knows his place, socially, and no sensible Negro wants anything except the status already fixed in the South."—Atlanta (Ga.) Constitution.

"CHICAGO.— White relatives of the late James Banks, rich white lawyer, are suing his colored wife for his \$350,000 estate. The couple lived together 43 years in Atlanta before coming here to wed in 1927."

He named Mrs. Carrie Bond Day, a former Radcliffe College student of his, "with some colored blood," as his collaborator in collecting photographs of mixed families.

Cleveland Next Year

The association voted to go to Cleveland next year.

Officers reelected included Dr. John R. Hawkins, president; Carter G. Woodson, director; S. W. Rutherford, secretary-treasurer. Executive council: Julius Rosenwald, James H. Dillard, William G. Pearson, Bishop R. A. Carter, Franz Boas, C. R. Fish, John Hope, W. E. Dodd, E. A. Hooten, Bishop John Hurst, Alexander I. Jackson, Bishop R. E. Jones, T. R. Davis and John E. Nail.

Visitors from Baltimore included Francis M. Wood, Cato Anderson, Mrs. Carrington Davis, George B. Murphy, Dr. Thomas I. Brown.

Allison Davis Speaks

Allison Davis, of Hampton Institute, speaking of "The Negro Tradition—Attained Through Suffering," criticized the educated youth for what he called "complacent professionalism," which makes them live apart from the masses and causes them to rot before they ripen.

Dr. Morton Follows

Dr. R. R. Moton, of Tuskegee, who followed, mildly, rebuked Mr. Davis without seeming to do so. He said: "The Negro has a big chance to make a contribution to American life. He is making progress even though it is not always apparent to our most intelligent leaders."

With Dr. Lloyd Ines and Dr. Monroe Work, Dr. Moton said, he had visited the Farm-Labor board in an effort to put the Southern Negro farmer in line with the board's work. "At present," he said, "Negroes who

produce forty per cent of the South's crops, secure no benefit from this government agency, designed to aid farmers."

Negro History Taught in Pa. Schools

"The only difference between the teaching of Negro history and teaching any other kind is that Negro history isn't usually taught," declared Prof. Edgar C. Bye, white, of Teachers' College, Shippensburg, Pa., where one-tenth of the students are colored and nine-tenths are white.

Prof. Bye gave an outline of a course in Negro history which is taught both races in the 12th grades of that town, and treats the Negro contribution to America as fully as it does that of any group, and winds up by asking the pupils themselves to consider whether the solution shall be complete segregation, association and intermarriage, or cooperation.

The Tuesday session was featured by the address of Prof. Donald A. Young, of the University of Pennsylvania, on "The Attitude of the White Youth of Today toward the Negro."

He characterized the attitude of the white youth as disappointing, claiming that they take little account of facts and are hard to change. On the whole he finds that their attitude is little different from the attitude of their grandfathers. In the face of all logic they regard the Negro as being biologically inferior, lacking in mental capacity handicapped by emotional instability and consequently fit only to serve.

All White Youths Same

Dr. Young finds that this attitude does not vary with the status of the students as widely as you might expect. The students seem to think more or less the same, although the northern student is less apt to indulge in emotional display. Dr. Young, in his experience with thousands of Nordic students finds that there are very few who claim that all races are equal and make no distinction. These maintain this attitude only as an intellectual point of view.

Asked to list the races in their sociological importance, they nearly always place the Negro at the bottom of the list.

One class, at the time when the United States was having trouble with Mexico placed the Mexican low in the social scale, he said.

Amalgamation - 1929

SEEK TO SET ASIDE TIES OF WEDLOCK

Tries to Prove White Banker Insane

Alleging in a petition filed in the probate court that he is insane and not mentally competent to conserve his estate, relatives of James Banks, aged wealthy white banker and attorney, formerly of Atlanta, Ga., are seeking to annul his marriage to Mrs. Dolly S. Gardner Banks, with whom he lives at 4814 South parkway.

The petition seeks an annulment of the marriage on the ground that Mr. Banks was insane when he married Mrs. Banks here on July 7, 1927. The aged man is 79 years old. He is a graduate of Yale college and as an attorney was a member of the Atlanta bar, practicing law in the Georgia city for many years.

Sister Makes Trouble

Before his marriage to Mrs. Banks, the Georgian was a bachelor. He accumulated property holdings in Florida and his home state and also in Chicago. He is estimated to be worth over \$350,000. Because of his wealth and his marriage to a woman not of his race, Banks' sister, Mrs. Enoch Calloway, of Atlanta, is seeking the appointment of a conservator of his estate.

Legal steps were taken to this end in Chicago, when Joseph M. Lillis, in behalf of Mrs. Calloway, filed the petition in the probate court of Judge Henry Horner last June. A hearing on the issues involved was heard by Judge Horner a week ago.

At that time a group of witnesses were questioned by Atty. Francis N. Busch, representing the petitioners. Atty. Alva Bates and former Judge Charles S. Cutting appeared for Mr.

and Mrs. Banks.

Another hearing on the appointment of a conservator of the Banks' estate is scheduled for April 3. The defendant declared his intention to fight the case to the bitter end and asserted he was not insane.

Only Persecution

The filing of the petition against the aged man was declared to be purely persecution because of his marriage to a Race woman, and that his wealth, in the estimation of his southern relatives, whom he has scorned, is too great for her to possess.

Mrs. Banks came to Chicago from Atlanta with her husband two years ago. They married shortly after arriving here. The ceremony was performed in the City hall. For many years in Atlanta, Mrs. Banks was intimately associated with the wealthy bachelor, it was asserted. Their relationship was known among his friends, who were the city's leading professional and business men. They regarded the woman, known as his secretary, as his "boss," it was stated.

Georgia.

APPOINT CONSERVATOR FOR RICH WHITE ATLANTAN WHO MARRIED A COLORED WOMAN

Chicago, April 10.—(By A. N. P.)—As the climax to the preliminary skirmish between the relatives of James Banks, wealthy white lawyer of Atlanta, Ga., who are seeking to seize his fortune, and Banks' wife, a jury in the probate court of Judge Henry Horner decided Wednesday morning that a conservator should be appointed to handle the estate of the rich Georgian.

And thereby hangs a tale!

Banks' wife, the former Dolly Gardner, of Atlanta, Ga., is described in the complaint of Banks' relatives, the chief of whom is his sister, Mrs. Fannie Galloway, as his secretary. But Mrs. Banks demurs when given that title and asserts that for the better part of forty-three years she has been a real wife to Mr. Banks, admitting "only down in Georgia, you know, we couldn't marry."

But she contends that there has been real love present all the while, ever since that moonlight night more than forty-three years ago when he came from Atlanta, Ga., to Griffin, Ga. after her and the two of them talked it over in a tryst arranged on the campus of the boys' college there. Further, Mrs. Banks states that Mr. Banks' white relatives all knew of the position she held in regard to him, acknowledged it, and submitted to it until two years ago when they decided to come north and effect a legal union.

They were married in July, 1927, in Chicago. With their marriage, whatever hopes Mr. Banks' white relatives might have had of succeeding to his fortune went aglimmering and the court action which resulted in the appointment of a conservator was their first step in a battle to get control of the Banks' estate.

Banks is 79 years old and was graduated from Yale University on the same day that his wife was born in Griffin, Ga., fifty-eight years ago. Most of his father's wealth, made out of the Civil War, was bequeathed to him, and he added to that until his holdings were reliably reported to be

in excess of one million dollars. More than half of his estate is said to have been given to his wife. His personal fortune at the present time is thought to amount to about \$350,000 and to consist of property in Chicago, Atlanta, and Coco, Florida.

Mrs. Banks was represented in court by former Probate Judge Chas. Cutting, white, and Alva Bates. Her attorneys agreed to the appointment of a conservator, with the stipulation that they be allowed to name the party. This was done and the Continental Illinois Bank, the largest in Chicago, was appointed. Mr. Bates explained that the reason for doing this was that Mr. Banks is physically incapable of taking care of his interests in the south and that his wife, a colored woman, would encounter too many obstacles if she sought to go south to manage his affairs. Thus it was thought that a reputable legal agency could do better.

But the appointment of the conservator does not end the battle. Mr. Banks' relatives have intimated their intention of going to court to have the marriage annulled on the grounds that the aged man did not know what he was doing. Mr. Bates does not believe that they will have a leg to stand upon when this action comes and is prepared for the suit whenever it shall come up.

DENY MARRIAGE LICENSE TO MAN ON COLOR ISSUE

Sweitzer Is Sued For \$50,000 To Test Right To Hold Certificate

An effort on the part of the clerks of the marriage bureau in the county building to bar mixed marriages in Chicago, despite the strictures of the state statutes against such discrimination, was revealed Wednesday when Fred R. Bradley, 122 E. 29th street, filed suit in the Circuit Court for damages of \$50,000 against Robert M. Sweitzer, clerk of the county charging discrimination and the refusal to issue a marriage license.

On Dec. 19, Bradley applied at the marriage bureau for a license to wed Miss Gay Nell Fitzgerald. The clerk refused to issue the license to Bradley until he was identified and until he produced the girl at the bureau, refusing to give Bradley any explanation for his unusual conduct.

Lets Cat Out Of Bag

Bradley left the bureau, and returned shortly with Attorney Henry C. Ferguson, who identified Bradley to the clerk as a reputable citizen. When the clerk still refused to issue the license until the girl was produced, Attorney Ferguson demanded an explanation, and was informed that no license would be issued to a Negro man unless the girl accompanied him. Pressed as to the reason for this ruling, the clerk explained that no licenses would be issued for colored men to marry white women, and that the only way to be sure was to require the man to bring his prospective bride along with him.

Bradley and Ferguson then went to the office of Chief Deputy Clerk Ryan, where they explained the situation to the chief deputy's assistant. The assistant reaffirmed the window clerk's refusal to issue a license until he was sure the girl Bradley was going to marry was a colored girl. When Attorney Ferguson pointed out that this procedure was in violation to the

statutes, the assistant exclaimed "Statue or no statue, we won't issue any license to a colored man until we see that the girl he is going to marry is colored. What are you going to do about it?"

Following this interview, Ferguson and Bradley stood in the lobby and watched several white men who applied for and secured license without difficulty and without having their prospective brides with them. Following this experience, the suit was filed against Chief Clerk Sweitzer for embarrassment and delay in the plans for the nuptials of Bradley and Miss Fitzgerald.

Marriage Racket

It is claimed that other colored men seeking marriage license have run into regular 'marriage bureau racket' in the clerk's office. The clerks refuse to issue a license to those who have their fiances with them until they are identified, and are pointed to 'Parson' Jones, a Negro minister who works in the bureau. Jones is said to offer to identify any couple provided they will permit him to perform the marriage ceremony, for which he charges the small sum of \$10. Those couples which refuse to submit to his 'syndicate' are said to experience all manner of humiliation and delay before they can obtain their license.

Amalgamation - 1929

Iowa.

MUSCATINE, Ia.,—Because his Negro wife, the mother of his eight-year-old son, reprimanded him for excessive drinking, William "Silver" Hickey, white, 40-year-old "bad man" of the Park Place district, at 8 o'clock Wednesday killed her with the blunt end of an ax and then went to the attic of their shack and made three attempts to blow his head off with a shotgun. Hickey died in Bellevue hospitals, where he was removed after he had been found unconscious in his home. The left side of his face had been cut away and before his attempt to blow his head off, he had slashed his throat three times with a razor. The razor wounds themselves were sufficient to cause his death, physicians said.

Randall, the eight-year-old boy, only witness to the murder, narrowly escaped with his life when he dodged a blow from the ax after his mother, aged 48 years, lay dead on the kitchen floor.

Hickey was drunk when he stumbled into his ramshackle abode and his wife upbraided him. Hickey resented the outburst and they quarreled but except for the exchange of hot words nothing came of it. In the morning, Hickey still under the influence of the stuff he had been drinking was again in irritable mood and when the wife made reference to the spree, renewed the fight. His son was at the table.

Suddenly the man rose unsteadily to his feet. "I'm going to get an ax and kill you," he yelled at his wife. He lurched to the door of the building and reaching out for the weapon, grabbed it and advancing toward the table swung with all his strength. The ax fractured Mrs. Hickey's skull and she toppled onto the floor. Death instantaneous.

Hickey dropped the ax and went up the stairway that led to the attic. He had his shotgun there and soon neighbors heard three shots. The boy in the meantime, regaining his senses, ran screaming from the house to the home of J. O. McWilliams, who lived 100 feet away and across the street. He told his story and the police were called.

Wife, White Hubby Buried Together

MUSCATINE, Ia. — The body of William "Silver" Hickey, white, 40, and that of his colored wife were laid in the same grave here last week. Hickey killed Mrs. Hickey with an ax and then committed suicide when she upbraided him for coming home drunk.

Amalgamation - 1929

Kentucky.

Colored Man Kills Colored Man And White Woman

Portland People Say Jealousy Was The Cause

Others Say Trouble Over Job

In Police Court Friday Miller was

held without bond on the charge of

A sensation was sprung in Portland Thursday when a Colored man shot and killed another Colored man and a White woman.

Immediately the question arose as to why the white woman was killed. The daily papers say that William Miller, 60, had worked for Mrs. Gertrude Neiderhoh, 45, White, and when he found Henry Brummer, 50, doing some work for her, he started a fight and as the woman stepped between them, he shot her twice — once in the face and once in the breast. He then shot Brummer twice in the back. Both died instantly. That story did not have the right ring, so The News investigated and this is what was told The News men by people in Portland:

William Miller is a well known character in Portland. It is alleged he and the woman were more than friendly. So much so that police on his beat closed his crap game because the woman "hung around there so much," it is alleged. The woman and her husband had been separated for some time. Miller, it is said, had been hit on the head some years ago and since then was subject to "spells." He had been in the hospital recently and when he came out he found that Brummer had "undermined" him with the woman. So he had another "spell" and killed them both.

All concerned lived down in Missouri avenue between 33rd and 37th.

Amalgamation - 1929

HAS "PASSED FOR WHITE" 35 YEARS; SAYS AMALGAMATION WILL SOLVE PROBLEM

Desire for Decent Job to Get Up in World Only Motive; White Wife Knows Secret

Correspondence to the Baltimore Afro-American.

BALTIMORE, Md.—After thirty-five years of living in U. S. A. and being white, I say let your amalgamation go on, it is the only salvation of peace, harmony and a respectable position in this land of full and plenty.

I am really a mulatto and as a child I saw the awful treatment of colored people hence I decided to get out of it.

I was educated in one of the big colleges of this land, and am doing superfine out in the world.

About thirty years ago I married a pure American white girl of excellent raising, the result was six handsome children, all going for white, of course, and two of them successfully and happily married and doing well.

Told His Wife

My wife is the only one whom I ever told of my few drops of colored blood. My childhood days which were spent among colored children are long ago forgotten; hence I shall go to my grave without any of my offspring ever knowing they have a drop of this so-called colored blood in them.

What Made Him Pass

You ask—what made me pass for white? One answer only—oppression of the colored race. That's all. All these inter-racial meetings mean nothing, as long as your skin is dark, you are colored, and will be treated as such.—Remove the color and the black man can have all the blessings of this world.

Glories in 4,000

That's your only salvation, and that can be done by amalgamation. I glory in the four thousand or more mulattoes every year who are passing for white in order to make a descent living by getting a good job.

I could write you a wonderful history of my life, if I had the time, a history and story that would want to make every ambitious black skinned person want to be white.

Note that I underline "ambitious"

because the worthless, no-account black man need not think that by being white will bring him all this world's goods. He has got to be up and at work.

Kelly Miller Away Off

Prof. Kelly Miller and many others are way off when they say that the black man should be content to remain black. They don't have to worry for they have fairly good jobs.

You would be surprised to know that I am called upon at times to help settle some of the big things in America's financial world. Isn't it worth being white for?

I told one lie for a marriage license and I was ashamed of it. When the question came up for color I said I was white and the two of us were married without any sign of trouble.

My wife and I are happy and after thirty years of married life we still think the world of each other. In addition to my six children, I have three grandchildren, and there is no science on earth that can show a trace of colored blood in any of our offspring.

Others Did the Same

I know too that other mulattoes have done what I have done, but I have no way of knowing who they are, or where they are. Therefore, I say, Mr. Black Man, if you want all the blessings of this good old U. S. A. just simply change the color of your skin.

Block Out Segregation

The only way to stop the mixing of the two races, is to give the colored boys and girls who are educated the positions in life for which they have fitted themselves to perform, blot out all segregation, jim-crow, etc.

Then, and not until then, will a black man be content to remain black; but continued oppression of the black man will make him do anything to get away from this oppressing.

son. This article is written in answer to How can you impress upon the mass articles in your issue of January 5, es of whites that you have education 1929. And what I have written here refinement, culture, backbone, bus in these few pages is for publication ness ability, fine cars and fine homes in next week's Afro, and voices my disapproval of Prof. Kelly Miller and Prof. Alison Davis of Hampton.

Hard to Get Work

As long as the white American race continues to place a very high premium upon whiteness just so long is every inhabitant of the good U. S. A. going to strive to be white and we deal. can you blame the colored man for wanting to have a white skin?

A colored man with a dark skin doing and the progress they are often fails in landing a job whereas making. I want to cite you just on the other hand a mulatto will instance of a thing that happened I often be taken. How often do you see ads in the "help wanted column" —Wanted — "A light complexioned colored man." Right there a premium is placed on his lightness of color.

No Wholesale Mixing Bear in mind, I do not advocate the mixing of the races on a wholesale basis, that would never do. Neither do I advocate the marriages of extreme colors, but where the mulatto is as fair as any white person, yes, I say let them marry; where the extreme colors marry there is likely to be trouble and embarrassment. A slow process of amalgamation going on quietly is what I strongly advocate, thus in time all race hatred will be a thing of the past.

Italians, Jews, Russians

Colored people are not depending wholly on the Anglo-Saxon race for intermarriage; for there are the Italians, Jews, Russians and lots of other nations. I know one mulatto who left the good U. S. A. and went to London, England, and married white. He is now lost to his colored brother for this was over twenty years ago.

The Masses

Again, as soon as the masses of whites once find out and believe that colored people live in fine homes handsomely furnished, having education and refinement you will find more inter-marrying.

As it is now, it makes no difference how much you talk, the masses of whites fully believe that all colored people live in shacks and tumble down houses.

Don't Believe There Are Doctors

In this present day and time there are lots of whites who believe there is no such thing as a colored doctor or colored business man; they do believe, however, that there are colored school teachers and ministers. My own daughter, who is white as far she knows, a high school girl cannot understand why some colored people ride around in Packards and Buicks, and the high-priced car she asked me if I thought the owned them. A Jew once said the same thing at a small public meet

Now what are you going to do How can you impress upon the mass articles in your issue of January 5, es of whites that you have education 1929. And what I have written here refinement, culture, backbone, bus in these few pages is for publication ness ability, fine cars and fine homes in next week's Afro, and voices my disapproval of Prof. Kelly Miller and Prof. Alison Davis of Hampton.

Ignorant of Press

There are a pile of whites who do not know that there is such a thing as a colored newspaper. Hence, ho

As a director of a very large business, doing business all over the U. S. A., we advertised for a certain type of a man to fill a very responsible position. To my very great surprise a colored man applied, a graduate of Columbia university, of New York in my mind he would have made good but I had to refuse him on account of his color. This man has high honors, but color was his ruin I have never seen him since—this was fifteen years ago.

A good many individual whites know what some colored people are making. I want to cite you just on instance of a thing that happened I often be taken. How often do you see ads in the "help wanted column" —Wanted — "A light complexioned colored man." Right there a premium is placed on his lightness of color.

Turned Down Negro

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Lighter Man Would Get Job

There is no doubt if he had been a mulatto and could pass, the board of directors would have taken him. This is only one of the many instances that go on in the world. Such treatment kills ambition in the colored race, for if colored children after graduating from high schools and colleges cannot get respectable jobs on account of color, these same children are going to try to get white and can you blame them?

World Against You

Of course those of less ambition will fall by the wayside, and some will probably resort to crime, if when all the world is against you and knocks you at every turn, you soon go down. All on account of dark skin.

As I said before, with thirty-five years of experience of being white I could write a history of the advantages of being white in the good U. S. A. As a white man, I have all the blessings that this country can bestow.

Wouldn't Leave U. S. A.

I would not leave this country for anything. My children love it and will fight for it, and I guess they would also fight to have the masses remain white. As far as I can see, I see no chance for the masses of colored people. A few, however, are shining lights, but they are lost sight of when it comes to the entire population. There is only one door open—slow and quiet amalgamation.

NEGRO, WHITE LOVERS FACE POLICE JUDGE

German Girl Accuses Well

Known Man Of Beating Her

ADMITS FRIENDSHIP

OVER LONG PERIOD

Colored Women Surprised

With White Visitors In

Uptown Section

That intensive efforts to prevent Negroes and whites from crossing the "color line" are unavailing was illustrated in three separated cases coming to the attention of Magistrate Paul Jahannsen in Northwestern Court this week.

Gray Lloyd, 30, 3400 block Barclay street, well known young man about town, was arrested by officers on Friday night on the complaint of Miss Helen Boger, white, that the former had assaulted her by kicking in a house in the 1000 block of Madison avenue. The charge was not sustained but Lloyd and the young white woman were found guilty of disorderly conduct and fined \$25 each. Miss Boger, a German girl, told the court that she was born of a French mother and German father in Berlin. She admitted being acquainted with Lloyd over a long period.

Brown Sweeties

Miss Margaret Mitchell, 27, 1230 Madison avenue, and William E. King, white, 316 South Caroline street, were found guilty of disorderly conduct and fined \$10 each. The couple were arrested on Madison avenue. Officers say they found a white man hiding in a cupboard in the apartment of Miss Dorothy Matthews, 1130 Pennsylvania avenue, on Monday night. The visitor and Miss Matthews were fined \$25.00 each on Tuesday morning.

Amalgamation - 1929

Maryland.

HAS "PASSED FOR WHITE" 35 YEARS, SAYS AMALGAMATION WILL SOLVE PROBLEM

Desire for Decent Job to Get Up in World Only Motive; White Wife Knows Secret

Correspondence to the Baltimore Afro-American. — Baltimore, Md.—After thirty-five years of living in U. S. A. and being white will bring him all this being white, I say let your amalgamation go on, it is the only salvation of peace, harmony and a respectable position in this land of full and plenty.

I am really a mulatto and as a child I saw the awful treatment of colored people hence I decided to get out of it.

I was educated in one of the big colleges of this land, and am doing superfluous out in the world.

About thirty years ago I married a pure American white girl of excellent raising, the result was six handsome children, all going for white, of course, and two of them successfully and happily married and doing well.

Told His Wife
My wife is the only one whom I ever told of my few drops of colored blood. My childhood days which were spent among colored children are long ago forgotten; hence I shall go to my grave without any of my offspring ever knowing they have a drop of this so-called colored blood in them.

What Made Him Pass
You ask—what made me pass for white? One answer only—oppression of the colored race. That's all. All these inter-racial meetings mean nothing, as long as your skin is dark, you are colored, and will be treated as such.—Remove the color and the black man can have all the blessings of this world.

Glories in 4,000
That's your only salvation, and that can be done by amalgamation. I glory in the four thousand or more mulattoes every year who are passing for white in order to make a decent living by getting a good job.

I could write you a wonderful history of my life, if I had the time, a history and story that would want to make every ambitious black skinned person want to be white. Note that I underline "ambitious"

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Bear in mind, I do not advocate the mixing of the races on a whole-sale basis, that would never do. Neither do I advocate the marriages of extreme colors, but where the mulatto is as fair as any white person, yes, I say let them marry; where the extreme colors marry there is likely to be trouble and embarrassment.

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Colored people are not depending on the Anglo-Saxon race for colored children intermarriage; for there are the Ital-ians, Jews, Russians and lots of oth-er nations.

The Masses
Again, as soon as the masses of whites once find out and believe that colored people live in fine homes, education and refinement, having educa-tion and refinement you will find more inter-marrying.

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In this present day and time there are lots of whites who believe their are lots of no such thing as a colored doctor will fight for it, and I guess they would also fight to have the masses remain white. As far as I can see, I see no chance for the masses of col-ored people. A few, however, are shining lights, but they are lost sight of when it comes to the entire popu-lation. There is only one door open—slow and quiet amalgamation.

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WHITE HUBBY, NEGRO WIFE ON ASSAULT LIST

Seven Year Romance Blast-
ed When Woman Stabs
Him

GIRL CUTS LOVER;
THEN TAKES POISON

Bernard Bell Almost Cuts
Mrs. Clark's Nose
Off

Mrs. Alice White-Minor, 32, 1034 McCulloh street, and Ernest White, white, became man and wife, by due process of law in Harrisburg, Pennsylvania, seven years ago, but the number hasn't meant anything as far as marital luckiness goes. On Sunday Mrs. White attacked her husband with a knife cutting him in three places. Sergeant Oscar Koch arrested the husband, Mrs. White escaped but was apprehended later.

The trouble, White says, began when he met his wife at a friends where he was paying a visit. However, he refused to prosecute, so each was fined \$10 on a charge of disorderly conduct. Mrs. White intimated that she will ask the courts to grant her support. White now resides at Sparrows Point, where he is employed.

Remorse after cutting Samuel Thomas early Monday morning and fear of the consequences, is believed to have been the reason for Miss Mary Moore, 1600 block Madison avenue, drinking a quantity of iodine after the assault. The young woman was treated for poisoning and fined \$10 on the assault charge when arraigned in Northwestern Court later in the day.

Nose Almost Off

Fifty dollars and costs was the fine demanded of Bernard Bell, 1009 Edmondson avenue, when he was found guilty of almost cutting

the nose of Mrs. Blanche Clark, 629 Smithson street, Sunday. Miss Fannie Wilson, 1805 Baker street, was fined \$10 at the same session of court, for allegedly attacking Thomas Walker, 1624 Baker street. Walker was cut while asleep in Miss Wilson's home.

WHITE VIRGINIAN IG-
NORES STATE'S "RACE
PURITY" LAWS.

Marries Colored Woman.

Baltimore, July 18.—The Afro-American today carries the following story—more or less interesting, according to viewpoint of reader:

A romance which escaped the workings of the Virginia race purity law, went on the rocks here this week when Mrs. Helen White, who is colored, 1042 McCulloh St., had her white husband haled into the North-western police station on a charge of non-support, Sunday.

To further complicate matters, White, who admits his voluntary part in the romance which started in Virginia, started proceedings for a divorce and will testify that his wife has been unfaithful to him.

Married in the North.

According to Mrs. White, their love affair started in Virginia, and because of laws preventing their marriage there, they went to a northern state, where the knot was tied. Some time ago they came to Baltimore and have lived together at the McCulloh street address. They lived happily together until a month ago, when their domestic sailing became rough. White states that he discontinued support only when he believed his mate untrue to him.

Magistrate Johannson at the Northwestern police station, gave him a reprimand and ordered him to support his wife. He was dismissed on this condition. The Whites have no children.

CHARGE WHITE GIRL WITH NEGRO BLOOD

Whites Request She Be
Transferred to Colored
School

BLOOD TESTS TO
DETERMINE RACE

Ruby Winebrenner's Par-
ents Both White Is
Assertion

Frostburg, Md.—Pro tests from parents of children attending the Borden Public School against the admittance of Ruby Winebrenner, 7, of Alleghany, a mile south of Frostburg, to the institution because she is alleged to have Negro blood in her veins, are being investigated by the school directors. The objecting parents are seeking to have the girl transferred to a school for Negro children.

Several board members, as well as the objecting parents, have proposed that blood tests be taken to determine whether the girl has Negro blood. No definite action has yet been taken on this line.

The child is the daughter of Ephraim Winebrenner, but at the present time is living with Joseph Schumbhart, of Borden.

Colored Or White

When the girl enrolled last week at the Borden school Eli Skidmore, one of the board members, was informed that she was colored, and that the parents of several children objected to her presence in the institution.

ASK BLOOD TEST IN SCHOOL COLOR CASE

Want Child Put Out on the
Grounds That She Has
Negro Blood TO DETERMINE RACE
OF YOUNG SCHOOLGIRL

FROSTBURG, Md., Sept. 12.—Frostburg Md., Sept. 18.—A Much stir has been caused here by the case of a seven-year-old Alleghany girl who it is charged has Negro blood and is not be at the Borden public school signed to attend the white Borden and sent in a petition to the local Public School. White parents of board of education demanding the pupils of the school are protest that Ruby Winebrenner, 7 years ing violently and it is threatened to be withdrawn from the Borden school. According to the state-

The child, Ruby Winebrennerment of the petitioners, the mother daughter of Ephraim Winebrenner of the child, who is now dead, s living with Joseph Schumbhart was a mulatto, thereby making When she enrolled last week at the child colored, although her Borden School, Eli Skidmore, one of father, Ephraim Winebrenner, is he board members reported that a Jew. The little girl was sent here at the beginning of the school term transferred to a colored school. To live with friends of her father school has 27 pupils and is taught, and was assigned to the Borden. The child is to all outward

Unless the child withdraws the appearance white, and Joseph whites threaten court action. Mem Schumbhart, a local Jewish member of the board have proposed to chant with whom the child is living resort to blood tests to determining, claims that she is white, and whether the girl has Negro blood protests her expulsion from the Borden school.

To determine the race of the child, parents of white children in the school are demanding that a blood test be made

Amalgamation-1929.

White Wife Deserts Husband, Children

Battle Creek, Mich., Sept. 27.—After five years of happy married life and the care of two children, Mrs. Bernice Seeney, 25, a white woman, here last week was granted a divorce. She made a request to forsake the children because they showed ~~negro~~ blood in their veins.

The woman stated that she was ostracized by friends of her childhood days and was a social outcast even among members of her own family since it was revealed that her husband, Orval Seeney, was not a white man.

On the witness stand during a hearing of the divorce case, Mrs. Seeney expressed a desire not only to discard her husband, but to sacrifice as well her maternal claim to the children who, at her request were placed in the custody of their father. The couple were married in 1923 at Bridgeton, N. J.

PASSING FOR WHITE

To the Editor of The Call:

We have a new champion in our race, he is advocating amalgamation as the one and only salvation of peace, harmony, and a respectable position. The reason for his advocacy being that he has passed as white for thirty-five years, and has enjoyed all the blessings bestowed upon him, as a member of the white race.

How clever of you, Mr. Champion, to be able to deceive the great white race for which you have so much respect. Over such a long period of time; that deception alone marks you as a man of great integrity and truthfulness. But it has been said that all things founded on lies fail to stand. And I wonder now as you stoop to help our poor, frightened race, which you forsook, if your beloved white brethren would look upon you with the same amount of respect after your admission of race connection as they did before? I imagine they would not.

Your advice to us is to change our color. A wonderful feat I dare say. Perhaps you changed yours. There are many members of our race who are light complexioned enough to pass for white just as you have done but I am afraid that their color is not the result of an effort to advance in the world any more than the color of their darker brothers is an indication of slothfulness. It is a fact that the young Negro coming out of school finds many obstacles in his path toward obtaining the position for which he has fitted himself. But would it not be more practical for him to train himself to be so good at his profession, that the white man would overlook his color, rather than attempt to change it?

For it is an evident fact that the world is now demanding efficiency from men of all races, and when a larger number of our Negroes, boys and girls have convinced the white captains of industry that they are equal and superior in many cases to their competitors, we will not have to go to any further trouble to convince the masses of whites as to our positions in the world. The masses of whites will be aware of progress long before such men as our unnamed champion began to notice.

In the article an instance is cited in which a qualified Negro was not acceptable for a position because of his color; and our advisor says he has never seen him since. Was it a splendid weapon with which to fight amalgamation? Now the writer said he told one ment with some other firm, holding less pre-judice than the one with which our advisor was connected? Did he have to be a total failure because he was not heard of again, by our friend; or because he was not light complexioned? Certainly not. He would not have had the integrity to fit himself for the position if he could have been discouraged so easily.

Just suppose the Negro race had stood idle for the last fifty years waiting to be absorbed into the white race. What progress would have been made?

Our advisor does not advocate amalgamation on a wholesale scale. He does not even credit the Negro with the ambition to tackle such a problem and get it done quickly, since by doing so he would better his condition, according to our friend. But wants him to go about it slowly and quietly.

It is well that the masses of our race show no inclination to follow the suggestions of such

men as our advisor for we would lack the progress that has been made. Neither the Negro or white race can control amalgamation and it would be foolish for the Negro to sit waiting for time and such a process to secure for him the equality he desires.

—CHARLES H. DAVIS

PASSING FOR WHITE

To the Editor of The Call:

I am not a mulatto but a pure bred Negro. Glad and perfectly contented with my "being," which I feel is a part of my "birth right" and I have placed it above all earthly values. When I say this I truly believe that I speak the sentiments of the majority of eight million others. When it comes to being black or white, we are either one or the other, and one is as honorable as the other. For a white person to wish or try to pass for black, for any earthly advantage, would mean to sell his "birth right." The same thing applies to the black person. Any one who tries to deny his "being" or the race to which he belongs is worse than worthless. This grand old country of ours is a land of plenty, where opportunity looks at all of our doors, and you don't have to be white to get your share of the good things she has in store.

Our only handicap in this country is ignorance and not the color of the skin, and no sensible person, white or black will try to impress you other wise. Our salvation cannot be worked out by amalgamation as was stated by the mulatto in the issue of The Call last week. If being white meant riches there would be no poor white people.

No person who can successfully pass for white can possibly be a Negro, and should not under any conditions be trusted as an advisor, and one whose examples should be followed. Is it not an insult to the race to be told that our only salvation in this country is amalgamation? Which means to sell your "birth-right," be contented, and encourage our women to be mothers of half white illegitimates, in order that our skins will be whiter just to get a better job. Think of it!

I don't doubt that the two races will continue to mix in some instances, but this is our problem as well as others, to try to solve. I believe that the segregation and oppression the white race is using and especially segregation is a splendid weapon with which to fight amalgamation. Now the writer said he told one lie when he got his marriage license but his foot slipped again when he said, "As long as the white Americans continue to place a very high premium upon "whiteness," just so long will every inhabitant of the U. S. A. going to strive to be white. Now where did the writer get the idea that Negroes wanted to be white? No intelligent Negro ever entertained that thought. I repeat that a mulatto who can't be distinguished from white is no Negro and is out of his place, when after marrying and raising a family as white, and passing thirty-five years as white tries to give the Negro advice along racial lines.

When one tells me that the color of my skin closes the door of opportunity because it's black, and the only door through which my race can come into its peaceful pursuit of happiness is amalgamation, then that puts the seal of disrespect and disbelief in him and all he has to say.

Segregation, discrimination, and having a dark skin is no great hindrance to the race if rightly considered, and should only be considered as stepping stones to higher grounds. The day when it was generally expected for us to look to the other races for jobs and other necessities is swiftly passing and we are being awakened to that fact as swiftly as the days go by. It's solely up to the Negro and to him only to work out his own salvation.

—W. V. HARVEY

PASSING FOR WHITE

To the Editor of The K. C. Call:

This is concerning the question of passing for white. This question is out of existence. It is really the most embarrassing that I have read among our race of people, since I read the statement of the Ishmaelites case. These two cases are somewhat alike. I feel deep down in my heart that this man has ignored one of the greatest races on the face of the earth.

The Negro race is as good as any race of people. There isn't a stronger nation than the Negro race. This man is not considered a Negro, nor has he a drop of Negro blood that flows down his vein. For if he had there would be great difference in his statement. We very often stumble upon such people in the late years. But to my estimation he has no race. He is out of both black race and white race.

That's the trouble with the Negro race today. That's why we can't advance any faster than we do.

Just because some of our supposed to be prominent Negroes are forever trying to run down their race. When we expect to come to the top? It will never come to pass that the Negro race will come to the top, if we expect to separate one from another, because some are lighter than others.

This man is knocking on his own race. He is harming himself, but doesn't know it. We care nothing for his statement, we don't thank him for what he has said. It is a bit of discouragement to us.

We as a race should stop and think, stop and look back at our great grandfathers, and great grandmothers' times. It would bring tears to our eyes. It will make you bloodthirsty to think why there are so many mixed up white Negroes. But God Almighty cares for us all, and why worry about the few that care nothing for their race. Let us cast them from among us. Just do not consider them with us.

Let us not fall for a few who are a few shades lighter than we are. Let us not get discouraged, just keep on keeping on.

We as a Negro race have some of the most educated, some of the most prominent people on the face of the earth. We have just as many intelligent Negroes as there are intelligent white people. We can only say that this white Negro is an intelligent Negro, he is highly educated. He has been educated enough to draw from his race, hide his blood, keeping his white blood to himself these many years. We truly wish he had education enough to have finished keeping it to himself.

What the white race will now think of his ability is nothing.

We are Negroes it is true, we will be nothing else but Negroes, even if we white-wash ourselves. The blood is still there. But we as a whole should be proud of our race, for God made us as we are. I am proud of it! We have

one of the most beautiful races among all nations. It is a perfect bouquet of flowers. All we need is an opportunity. This man is asleep, so just let him sleep on. God will awake him.

—MRS. MAE. CRISS

Vigorous Opposition to Bill Against Colored Mothers

JEFFERSON CITY, Mo. — The cry of the French at Verdun, "They shall not pass," is the text of the activities of all the Negroes in the employ of the present legislature toward House Bill No. 783. This measure which is the work of Mr. Baird, Jr., republican member from Joplin, undertakes to legitimize children born out of wedlock, except those whose parents cannot marry under the laws of Missouri. The children of inter-marriages are specifically legislated against. Missouri legislatures for years back have had some anti-Negro measure, proposed by some member to express his hate of the race. This year Mr. Joplin Baird is the mud slinger.

The three Negro members of the legislature, Representative L. A. Knox of Kansas City, Walthall Moore and G. M. Allen of St. Louis, say Mr. Baird's bill has no chance to pass, but they intend to be vigilant to make sure it is killed. In the meanwhile the Negro employees of the legislature, unite in a chorus "It shall not pass."

MEANDERING COLOR LINE

The way the color line meanders in and out is enough to make even a "race purist" laugh at himself. This thought is inescapable when one sees the avid eagerness to call white a case what is indignantly branded as Negro in the next. An actor whose work is pleasing Kansas City audiences is a close relative of a Negro matron well known to all. It is to laugh

LEAGUE OF WOMEN VOTERS ATTENTION

We wish to call attention of the women of the state, and particularly the colored women, to House Bill No. 783 now before the Missouri Legislature which provides for the establishment of the paternity of illegitimate children.

This bill was introduced and sponsored by one Arch M. Baird, Jr., of Jasper County who poses as one of those "good" Republicans. And while the bill is supposed to be for the protection of women and children, yet, it is so drawn as to discriminate against colored women and offers no protection for the child of a colored woman should its father be white.

This is the point which should be looked into by the women of the state.

Lawmakers who are fair and worthy of the place of responsibility which they hold, when they sponsor laws to "help women" mean women, not white or black, but women. When they sponsor laws to help children, they mean children, not white or black, but children. But it seems that Mr. Baird is not a man of such broad ideas of things. He seems to think it all right for a white man to be the father of a colored child, and he would protect him from civil action by law.

We call this case especially to the attention of the League of Women Voters because we are informed that this organization is interested in women, or at least that is what some of the colored and white members in St. Louis tell us. That being the case, the above piece of legislation gives a good opportunity for them to show their colors. In the meanwhile, other citizens who are interested in justice and fair play should use their influence in preventing such a law from being put on the statute books of this state.

Amalgamation - 1924

New Jersey.

FOUND HUSBAND IN COLORED LOVE NEST

White Seashore Wife In Di-
vorce Suit Alleges Infidel-
ity

SURPRISE IS ANNOUNCED

Hubby Threatens To Tell Of
Wife's Escapade In Philly

ATLANTIC CITY, N. J. (ANP)

— The eternal triangle will again be the master of the situation when Vice Chancellor Robert Ingersoll unfolds the divorce proceedings instituted by Mrs. Anna Unionman against her husband, Jack Unionman, both white, whom she accuses of infidelity. Mrs. Unionman charges that instead of spending the week-end of February 8, with relatives as her husband expected in Philadelphia, she returned to her home and found Unionman and a Harry Davis, with two colored women putting on a party.

"I saw my husband on the bed with a colored woman by the name of Thomas, Amelia Thomas, at 256 South Rhode Island avenue, which is the apartment occupied by my husband and myself," Mrs. Unionman's complaint reads.

At the trial, Unionman asserted he will bring charges that his wife was arrested while living with a colored man in Philadelphia, in 1925 and was sentenced to the House of Correction by Judge Brown. The couple have one child, a seven-year-old daughter.

Amalgamation - 1929

TWO INTERRACIAL MARRIAGES IN NEW YORK AND IOWA HAVE TRAGIC ENDINGS

White Iowan Slays Colored Wife and Self While White New York Girl Kills Negro Common-law Mate

NEW YORK, (ANP.)—Johnny Hudgins moved to a new home in the Bronx a few weeks ago to avoid the scandals of Harlem only to rush into a murder when his tenant Seymour Irick, 30 a musician, was shot, and instantly killed by a white girl who had been living with him for a year and a half.

According to the girl's story, she Mary Schnepf was born in Elizabeth town, Pa., some twenty-one years ago. When she was eighteen she went to Philadelphia, seeking fame and fortune. While there, she became enamoured of an Italian, whom she alleges married her. For a while they were happy, then a baby came. Shortly afterwards, her husband left, taking the baby.

Turning her face to New York in the quest of fortune, she was aided on her way by another man, white, who promised to get her into a Broadway show. The nearest he got her to a Broadway show was a job in the Roseland dance hall at 47th and Broadway where Fletcher Henderson's orchestra played nightly.

Here she met Irick, a member of Fletcher's band. During the intermissions, the pair would talk. One thing led to another and finally the girl went to live with Irick. For a year and a half they were happy, the only provision Irick making was that his common-law wife steer clear of other colored men.

They went to live in the Bronx at the Hudgins home, 3979 Fish Ave., about six weeks ago.

An argument over a conversation the girl had had with a colored man was held and then the pistol, she asserted was produced.

She says she grasped his arm, seek-

ing to gain possession of the gun. Two of the three shots fired in the scuffle lodged in Irick's body. The third went wild.

Despite her pleas, the pretty blonde, who claimed she shot in self defense, was arrested and held for homicide.

The Florida fruit quarantines to be imposed which indicates that the jobholders have used up all that four million dollar appropriation already.

Marriage of Negro to White Girl May Have Grown Out of Association In Early Childhood

Editor The Eagle:

In a recent issue of your paper I read an editorial on the marriage of a white girl to a young Negro man, both students of Columbia University.

Such reading matter gives us the jim-jams and leaves us with a dark brown taste in our mouth. Man is the only part of divine creation that has the power to conscientiously improve himself by his own efforts. By doing more reading, more thinking and by keeping our history straight, we could save ourselves much worry.

While Grover Cleveland, democrat, was governor of the State of New York he signed a school bill that abolished separate schools for whites and blacks. Whether this was for "expediency" or with the hope of constructing a formidable, self-oiling political machine, I do not know. If the former it brought what too often expediciencies bring. If for the latter reason a half century or more of constant use proves it to be a complete success, as can be attested by both Democrats and Republicans who have ridden this vehicle to

political glory, fame and fortune.

The Negro boy and the white girl in question might tell us that when they entered school as little tots in the kindergarden or first grade, they sat in the same desk, recited to Negro teachers much of the time, had been classmates, school-mates, college-mates all of their school life—had danced together, dined together at some of the hotels, and that their marriage ends a courtship that began during the tender, plastic age of childhood.

In view of these facts, we should be slow to class the girl in the case with that degraded class of our own race who drag innocent boys and weak-minded men of both races to the very jaws of hell.

The good women of our country raised a protest that drove Utah's Congressmen from the nation's Capitol until Utah removed from its statutes the putrid stench of polygamy.

This was before the women of the entire sisterhood of American States got their "rights" to which I objected until such time as when each State was ready for, and these "rights" were obtained by direct vote of the people of each state.

W. E. GLOVER.

Headland, Alabama,
July 26, 1929.

JUL 28 1929

Crossing the Color Line

Social and Economic Ambitions Lead Negroes To "Pass" at Rate of 5,000 a Year to White Fold

By Emilie Hahn

fourths or more black blood; 'mulatto,' those persons who have three-eighths to five-eighths black blood; 'quadroons,' those persons who have one-fourth black blood, and 'octoroon,' those persons who have one-eighth or any trace of black blood."

Even these directions are not explicit enough; another part of the records gives this guide: Black, 10-16 or more; mulatto, 6-16 to 10-16; quadroon, 3-16 to 6-16; octoroon, less than 3-16.

It all looks very pretty and scientific, but as a

matter of fact the proposition is not so simple. Any conscientious census-taker would be baffled by the problem, for there is no law governing the color of a child of race-mixture, or of his children after him. I was brought up in the belief that any family with a trace of Negro blood, be it ever so slight a taint, would produce one child of the darkest possible hue every fourth generation. This romantic idea probably owes a large part of its existence to Mendel, although I believe that in some parts of the country the legend is changed to the extent that it is every seventh generation, rather than every fourth, that is thus unfortunately affected.

The truth is that after the first generation the results are impossible to prophesy. A "mulatto"—that is, the child of a white and a black—runs pretty generally to type, but second-generation children and the succeeding generations are likely to develop any

sort of variation. The features may resemble that of one race, while the color is that of the other; and there are all possibilities in between. It is common to see a "high-brown" of very fair skin with the characteristic thick lips and dark eyes of the Negro; on the other hand, many a black man

has the features of the Nordic—light eyes, narrow lips and prominent slender nose. Sometimes in a family of mixed pedigree a child will be born that resembles in all ways a child of pure white blood. It is just as likely that a family with the same pedigree will produce a black child of Negroid features.

It is likely that many of the pale masqueraders are never discovered. The National Association for the Advancement of Colored People has estimated that about 5,000 people a year decide to drop all claim to Negro blood and enter the world of the white man. Financially speaking, it is decidedly to their advantage to do so. An educated colored man finds the economic struggle exceedingly difficult. If a Negro is a lawyer or any kind of scientist he has a hard time getting a job, and when he has found it he is usually underpaid. If such a man is light enough to pass as a white it is only natural that he find some way of making a permanent adjustment.

The statistics of the association are not official. Naturally those who intend to "pass" do not inform the people before doing it. The only way of arriving at any estimate is to watch the discrepancy in the number of light-skinned Negroes that have been born and accounted for up to the time of their disappearance, and the number of those who are actually there to be counted. In the Negro districts of our cities there are not as many light Negroes as would be expected. Often the Negro who can "pass" will pretend to be white only for the moment, when it seems expedient. Certain difficulties and annoyances are always facing colored people in this country. The Jim Crow rule which prevails on Pullmans, for instance, makes it very uncomfortable for a Negro to travel; the restrictions of theatres and restaurants are always with them.

I remember that when I was a child in the St. Louis public schools there was a red-haired girl in my class who kept very much to herself. One day a rumor spread that her mother was a Negress, and that the authorities had just discovered it. For two or three days the little boys spent the recess hour chanting "Nigger! Nigger!" and then she disappeared. I do not know if she attended the Negro school hereafter; it was two or three miles from her house. But I am willing to wager that she found some way, ultimately, of leaving her environment and living more comfortably elsewhere.

Color Line Can Be Recrossed

Some years ago, in the West, I knew a boy who looked like a Spaniard. I was not aware that he was a Negro, although as a matter of fact he never denied it. He never spoke of such things. He was very quiet; he said that he came from the South; he mixed with white people and no one thought of questioning him. At last he disappeared and for several years I heard no more of him. The next time I saw him he was a Negro and had allied himself with Negro propagandists. He has never again tried to "pass," but if he should want to, he could certainly get away with it. I suppose he did it for several years trying to make up his mind which he would be, and then a pride of race swung the balance. It is somewhat inconsistent to speak of race pride in a

matter like this. Surely the boy was more white than Negro. But one drop of Negro blood settles the matter in the mind of the American.

There was a reporter on a Middle Western newspaper at the same time that my brother worked there, and they became acquainted. After a time they both left the paper and my brother's friend went to another city, where he continued his newspaper work. He has become mildly successful and more or less well known. I have only lately discovered that he is, according to our standards, a Negro. He first started to "pass" when he came to the Western town on business. He had often tried to write for publication, but had no success until he sold a story to a local Negro and the editor was enthusiastic about his work, offering him a job immediately. Why not? He took it and has since lived as a white man, without even changing his name. He married a white girl from a Southern State. It is likely that he has qualms at times. He is not unknown, and many Negroes are aware of his masquerade, but such cases are an old story to them. They will not interfere.

Line Blurred Beyond Recognition

If I have happened on such cases how many more are probably in existence? There must be many people whose positions in the white world are firmly intrenched. Our whole idea of segregation is based on one line of difference. At first there was a definite distinction between white and black. With increasing miscegenation the dividing line shifted; whites were distinguished from all other people by the expedient of putting together all those with any black blood and labeling them Negroes.

Now, after some generations of condescendence, there are two extremes, the mixture in all possible proportions. There is no more reason to call them Negroes than there is to call them whites. The distinction between the full-blooded Negro and the mulatto does not exist in the mind of the white man, who claims that it is so obscure as to be imperceptible.

The same rule can work the other way. Where the difference between a white and a light Negro is imperceptible, it is only natural that such a distinction will be ignored by an individual who will profit by stepping across the line and joining the privileged race. Our own jealousy guarded segregation is a myth.



Segregation Is a Myth

IN a small town in Texas two automobiles, one driven by a Negro and the other by a white man, collided. The white man was responsible, but this was Texas, and he demanded redress for the damage done to his car. He felt so strongly about it, in fact, that he pulled a gun and was threatening to shoot when another man intervened. This bystander said that he had seen the wreck and that the white man was in the wrong. The crowd that had gathered took his word for it and the aggrieved driver put away his gun and pursued his way in peace. Had he discovered that the evidence had been given by a "light nigger" his fury would have known no bounds. The masquerader, after having averted the catastrophe, went home to the Jim Crow section of town.

Suppose that some day he should decide not to go home, but to join the ranks of the privileged Caucasians. His life would be much easier. At present his status is very uncertain. With the increasing confusion of race-mixture in the United States the Government finds it necessary to change the definition of Negroes every ten years for the benefit of the census-takers. In 1910 the Department of Commerce report stated: "The census classification is necessarily based upon perceptibility, qualified by the ability of the enumerator to perceive."

In other words, it is up to the census-taker to decide offhand just how much black blood runs

in the veins of a suspiciously high-yellow citizen. The problem seems to have developed in complexity in the last few years, for in 1890 the Government had much more definite ideas.

"Be particularly careful," read the directions, "to distinguish between blacks, mulattoes, quadroons and octoroons. The word 'black' should be used to describe those persons who have three-

Amalgamation - 1929

New York.

LOVE BRAVES COLOR BAR: PARENTS AGREE

NEW YORK, Oct. 10. — The romance of Phil Edwards, captain of the New York University track team and one of the fleetest humans ever to speed around a cinder oval, and Edith Margaret Oedelschoff, German immigrant girl, which bloomed despite the cold austerity of the Nordic attitude toward miscegenation, will come to its full flowering beneath the tropic suns of British Guiana.

Edwards, an aristocrat of his race, is thoroughly conscious of the unconventionality of their love, and

BULLETIN
(Special to the Pittsburgh Courier)
(Whitney News Service)

NEW YORK CITY, Oct. 10. — Phil Edwards and Edith Oedelschoff are to be married quietly and secretly today between 7 and 8 p. m. at Church of Crucifixion by Rev. Father Edmead. Bride's parents and relatives to be present as also Phil's family. Private reception to follow at Edward's home then to train to Hamilton, Ontario honeymoon.

is eager to shield his bride-to-be from possible criticism in marrying outside the pale recognized by society.

Back to Homeland

"We have no intention of remaining here," he announced yesterday, following a reception at his home, No. 213 W. 139th street, where a host of friends of both races gathered to extend their congratulations.

"Our marriage will take place in a few days and then I will complete my course in college. After that we will return to my native land, where many such marriages have turned out happily and are not frowned upon."

Parental objections by Julius Oedelschoff, No. 482 Park avenue, Weehawken, N. J., a waiter, and his wife, Margaret, which for a time threatened to blight the romance of

Breaks Bar



PHIL EDWARDS

Brilliant New York University athlete and track captain who weds German girl today.

their daughter and the colored Olympic star, have been withdrawn.

"We did all we could to discourage the match," the father said. "Our objections mainly were because of our daughter's age—she is only 19—and outside of that we think Mr. Edwards will make her a good husband."

"He is well educated and his habits and mannerisms are more of the Continental gentleman rather than the ones usually associated with the colored race. One frequently witnessed such unions in Europe."

That Oedelschoff was not entirely happy in his daughter's choice was indicated, however, by the fact that throughout the interview with the Daily Mirror representative he wept freely and made no effort to hide his chagrin.

Simultaneously it was learned the girl had jilted one of her own race—a Newark boy, because of her preference for the slender and dark-skinned athlete.

The many occasions on which this youth visited the Oedelschoff home and escorted her into his Essex sedan were recounted by neighbors and storekeepers who know the family.

"His visits suddenly ceased about three months ago," one woman said. "We thought it strange until one day we noticed the colored man calling for her in his shiny Willys Knight."

Once, it was learned, a resident of the same 72-family apartment complained to the police that Miss Oedelschoff and the youth were sitting on the steps leading up to her third floor home. The policeman on post in the neighborhood chased them, it was said.

Haled to Break It Up

"There was nothing objectionable in their actions," the policeman explained. "They were just sitting there like any other people will be talking and giggling, and carrying on. I hated to break up their tete-a-tete, but I had to do so."

Both Miss Oedelschoff and her father denied the truth of the foregoing, stating her romance with Edwards was her first and only one.

Edwards, who is four years older than his bride-to-be, called for her early yesterday. Her parents did accompany them to his home, where his relatives and their friends had been invited for a pre-nuptial luncheon.

Edwards and his fiancée expressed the opinion that their marriage will be one more link welded in the chain that will bind together the various races.

"We love each other," Miss Oedelschoff declared simply, as she sat on one of the divans in the drawing room of the Edwards home. "We would be very foolish, if, feeling this way, we would let the mythical color barrier stand in our way to happiness."

While it was reported in various quarters that the couple were already wed, this was denied. Edwards' father, a court official in the Guianian capital, Paramaribo, will visit the United States for the nuptials, if his duties permit, Edwards said.

When Edwards applied for a marriage license at the Municipal building he gave the name of Aaron Edwards, living at No. 805 Sixth avenue. Investigation revealed that he and his sister formerly operated an employment agency at that address. Aaron is his middle name.

Miss Oedelschoff was formerly employed in a Manhattan beauty shop. She is an accomplished musician and speaks English, German and French. Her father works in Braunstein's restaurant, Union City, N. J.

Edwards proved himself a speedster last July when he won the \$80 in two countries two days apart and then won it the third time two weeks later at which time a runner spiked him and he lost a shoe.

"We'll move heaven and earth to have Edwards represent us," a Mr. Ferris, head of the Amateur Athletic Association, is quoted as saying at the time, when a race was scheduled at Denver, Col.

Phil took a fast express train from Hamilton, Ontario, to New York on July 2, thence to Denver via the Century, arriving on July 4, just in time to run and win the national championship for 880 yards. Immediately after the race the chief of police held up all traffic throughout the city and rushed Phil in an automobile to a nearby airport. A chartered plane flew him to Chicago, where he caught a special train to Hamilton, arriving on July 6, just in time to enter the race and again win the \$80 for the Hamilton Olympic club who were competing with Oxford-Cambridge team.

Two weeks later Phil ran a race in Canada when a runner him and also pulled off a shoe by stepping on his toe or that Phil ran the race with one foot bare.

KIP RHINELANDER IS GIVEN DIVORCE FROM NEGRO WIFE

LAS VEGAS, Nev., Dec. 27. — (AP)—Leonard Kip Rhinelander, scion of a wealthy New York family, was granted a divorce decree by the district court here today from his octo-noon wife, Alice Jones Rhinelander.

The divorce was not contested, and the wife was not represented in court. Rhinelander was present when the decree was granted but had no comment to make other than to say that he intended to continue his residence in Las Vegas.

Rhinelander testified briefly to charges against his wife, the daughter of a New Rochelle (N. Y.) taxi driver.

He contended that she took advantage of his youth and inexperience. By the use of artifice and wiles, he

Colquitt, Ga., Sun
Friday, November 1, 1929

The Ku Klux Klan is trying to pass a law in New York to prevent mixed marriages in that state. Now we want to find out what some so-called organizations are going to do about that. Tammany can get behind that bill and pass it with the aid of Governor Smith. But we bet four dollars to a jar-head that Tammany dares not to raise its official voice in favor of the bill. Nor the R. C. P.

But we will soon find out what their position is on mixing the races. The Jews of New York will help pass it, as it is part of their religion not to mix blood and their aid would be worth lots of course if Tammany will take a hand. But the tiger wont scream on this matter at all. It will be a slow and silent beast. If the klan never does anything else worth while this will be worth their existence. Mixed marriages are not allowed in the south and they should not be in the north. The real colored women of that state we understand, are solid for the bill. Foreign white women marrying negro men and no white man native or foreign every marrying a colored woman has opened their eyes and they are being heard from. They will back the bill and if Tammany don't fight the bill it will pass. Let's see what they are going to do about it.

By the way, she induced him to forsake his family and his friends. 12/28/29

The action of his wife, he contended, ultimately caused an estrangement between Rhinelander and his family.

Rhinelander said he had provided for his wife liberally since their separation.

Amalgamation - 1929

Many Race Girls Passing to Secure Better Jobs

N. Y. Urban League Industrial Secretary Says High School Graduates Meet Many Hardships. Negroes Invented the Secret Society. Klan Copied Colored Fraternal Orders.

NEW YORK—Many colored high school girls are being denied jobs for which they are fitted and not a few mulatto girls are "passing" in order to secure better jobs, declared Samuel A. Allen, Director of Industry, New York Urban League, at the industry session of the Conference on Social and Economic Conditions held at New London last week.

Because of the unemployment among Negroes, it has become a serious problem where men have become gamblers, and there has sprung up number-playing, baseball pools, and bootlegging. "The Negro is not afraid to die from hunger," said Mr. Allen, "but he is afraid to work on and see himself getting poorer and poorer each year. He is asking always for the chance to protect himself, take care of his children, and protect his home."

The session on Labor and Industry was held at the New London Power Company Community House. Homer K. Underwood, Principal of the Bulkeley High School, presided. Addresses were given by Alfred Baker Lewis, Labor Organizer of Boston, Mass., and Samuel A. Allen, Director of Industry, New York Urban League.

Mr. Levis urged the Urban League to consider in its program old age pensions, unemployment insurance, and collective bargaining as methods to overcome the prejudice that the Negro worker has to face in industry.

Secret Societies

In discussing what the Negro has contributed to civilization, Maurice R. Davie, Professor of Sociology and Economics at Yale University, declared among other things that the Negro had invented the secret society. In the case of the Ku Klux Klan, the whites took the Negro's invention and turned it against him.

"In America," said Prof. Davie, "the only truly artistic expression that has come from the life of the people that is distinctly American has been contributed by Negroes. This includes their folk lore, folk music both sacred and secular, and their dancing. These folk creations of the Negro have been taken over and assimilated so that they are no longer solely racial, but are national." He also drew attention to the economic, educational, and religious progress of the Negro since Emancipation and the contribution to American Civilization made by the increasing number of skilled workers and professional people of the Ne-

gro Race. He quoted Vincent Brice and Lamont Abbott to the effect that never in a similar period of time has any Anglo-Saxon group made such progress.

COLUMBIA LAD, BRIDE, GUESTS AT PARTY

Interracial Marriage Nothing Unusual to Two Medical Students.

PLANS NOT DETERMINED

First Thing, they Say, Is to Finish their Education.

By GERALDYN DESMOND

NEW YORK.—"We are married and happy, any one can make whatever he wishes out of that fact."

That is the New of Edith Sproul, 21, white, Columbia medical school student, who wed her colored classmate, Jerome P. Peterson, Thursday of last week, and then went home to receive the parental blessing.

Sunday evening the couple were informally presented to a group of the Peterson family's friends by Miss Dorothy Peterson, sister of the groom, at her studio apartment 320 East Second avenue.

It was a sweltering day. However, Miss Peterson's apartment is high, spacious and airy, with low divans, deep chairs and cool, floating draperies. In the rooms were Mr. Peterson, sr., distinguished and foreign-looking; the Walter Whites, Jimmy Harris, the Herbert HARRises (Mrs. Harris is Jesse Fauset), Nella Larsen Imes, Jules Bledsoe and sister, Naomi Cobb; Eloise Carey Bishop, the Ernest Alexanders. Regina Anderson, Eunice

Hunton Carter, Pearl Fisher, Richmond Barthe, two Nordic men, one an actor, the other, the brother of the bride; Richard Bruce, who was dashing about with cocktails and sandwiches, and the bride and groom.

Mrs. Peterson Pretty

Mrs. Peterson, who is of medium height, with fair hair and eyes, and is quite pretty, was wearing a dark blue sleeveless lace dress with amber beads to match her hair and beige shoes and hose. The other women were wearing summery chiffons, nets and points; the men were in their shirt sleeves.

They lolled about in groups, discussing books, plays (Miss Peterson is the director of the Negro Experimental theatre), art, Europe and medicine.

Mrs. Peterson was completely at ease—neither gushy nor stiff. She met guests with a friendly smile, a sincere clasp of the hand, and a direct glance. Although only twenty-one, she has that ease and graciousness which is to the manner born. A more unaffected, charming and wholesome person, one could not wish to know.

Nothing Unusual for Them

If she has done anything unusual, she is not conscious of it. Nor would anyone be, who saw them together. After all, they are two young people who have been thrown together in their studies for two years. They are in the same class in the medical school of Columbia university. They have the same interests, the same cultural backgrounds, and the same ideals, which is far more important than the fact that one is blonde and the other brown.

They have given their marriage the proper consideration; their families offered no objections and the friends of their families are happy in their happiness.

French Descent

The Sprouls are of French descent. The father is one of the leading photographers of New York City with studios at West 35th street.

The Petersons, who are of the Brooklyn elite, have lived a great deal in Europe and South America. Sidney Peterson first learned to speak Spanish and later English and Dorothy Peterson is a teacher of Spanish in the public school system. Mr. Peterson, sr., is a veteran newspaper man, and both daughter and son write.

Sidney received his B.S. degree from Syracuse university about four years ago, and after doing considerable work in scientific research, decided to study medicine. He and his wife are juniors at Columbia.

To Finish Medicine

The young couple have no immediate plans other than the completing of their work in medicine. They have leased a charming apartment in West 115th street near the university where they are living very normally and unsensationally. They were quietly married July 18th by Deputy City Clerk Joseph McCormick at the municipal chapel, and very quietly they are accepting whatever attitude one wishes to take toward their magnificent adventure.

New York
KIP "WANTS TO FORGET."
Plans to Make Home in Las Vegas.

Desert Border Town.

LAS VEGAS, N. M., June 13.—Out in the wildest of the wild desert towns of the western frontier, Leonard Kip Rhinelander today discussed his marital affairs as he sat in the office of his attorney, Charles A. Hadden. Kip, with a newly grown mustache, unfolded plans, which, he hopes, will allow him to fight his way back to the wealth that was once his, and was lost to him through his choice of a negress for a wife.

"I married Alice Jones, a beautiful Spanish girl," he said. "I liked her then. She turned out to be a negress—well, it's all done now. Maybe I made a mistake, but what is that to the world? I'm tired of being pointed out as the man who married a negress. I want to forget. I've traveled all over these United States and here, finally, I have found the peace I desired."

"Love for Alice? Well, now, I'm not planning to divorce her yet. Every month, since I left her, I've sent her a check for \$202.02, one-third of my income, and I will continue to do so."

"I have no plans for any further marital ventures at present. I want to forget and I have found the country in which to do it here. I want to grow with your city and the Boulder Dam. I'll try to make your city a good citizen, and I think I can do it. You know I'm on my own now."

HUSBAND ASKS DIVORCE FROM ENGLISH WIFE

Couple Married in White Plains, New York In 1925

Here's another international marriage that seems on the verge of being dissolved is noted in the filing of a suit filed in the Circuit Court for divorce by William Still, 718 North Durham street, by Attorney Daniel L. Baynham. 9-14-29

Interest is lent the suit in that Mrs. Still, whose maiden name was Hoffheimere, was born in Avonworth, England, the daughter of Manale and Ophelia Hoffheimere. Both parents were born in England also. The Stills were married three

years ago in White Plains, New York. Mr. Still asks an absolute divorce.

WHITE PARENT IS PROUD OF NEGRO SON-IN-LAW

Newlyweds Are Both Students at the College of Physicians and Surgeons, Columbia University

NEW YORK, July 18.—Congratulations, for the most part, are the lot which comes to a young couple who were married here a few days ago. The bride, who before her marriage was, Miss Edith Sproul the daughter of Albert E. Sproul, is white, and her husband, Jerome Peterson, is a Negro. The father of the bride gave his consent to the marriage as well as his parental blessings for their future happiness.

The newlyweds are students in the College of Physicians and Surgeons, Columbia University. They were married by Deputy City Clerk Joseph J. McCormick at City Chapel.

"My children have the privilege of choosing whom they want," Sproul said. "I have four, two sons already married, and they're all intelligent and professional people. I'll take Peterson into the family with open arms. He's a wonderful fellow."

"When Mrs. Sproul, who died seven years ago, was alive, we welcomed friends into our home, regardless of race, religion or color. I feel it is wrong to hinder a man's progress because of heredity and environment."

"The younger generation is far ahead of us old folk. My daughter is master of her own soul and I'll help my son-in-law any way I can. I shall show him the same affection I would a white boy."

White Girl Weds New York Negro

NEW YORK, July 18.—(AP)—Jerome S. Peterson, 21, a negro, and Miss Edith E. Sproul, 21, white, both of New York, were married at Columbia university. The bride's father, Albert E. Sproul, a photographer, has approved the marriage.

White Papa Will Show His Daughter's Colored Husband Same Affection He Would White Boy, He Tells Reporters

NEW YORK—"I shall show him the same affection I would a white boy."

James City
This was the way Albert E. Sproul, white photographer, expressed himself when he learned his daughter, Edith, 21, had married Jerome S. Peterson, 22, a colored medical student, on Wednesday.

Both the young people are students in the college of physicians and surgeons of Columbia university. They were married by Joseph J. McCormick, deputy city clerk at the city chapel.

me
Sproul said his blessing awaited his daughter and his new son-in-law and in the interview handed out

some ideas on race relations.

"I feel it is wrong," he said "to hinder a man's progress because of heredity and environment. The younger generation is far ahead of us old folk on questions like these. My daughter is master of her own soul and I'll help my son-in-law any way I can. I'll take him into my family with open arms. He is a wonderful fellow.

"When Mrs. Sproul, who died seven years ago, was alive, we welcomed into our home everybody regardless of race, religion or color. My children have the privilege of choosing whom they want. They are all intelligent and professional people."

Amalgamation-1929 MILLIONAIRE'S DAUGHTER WHO WANTED A THRILL, WED COLORED ACTOR: ANNULMENT IS SOUGHT CHANGED LOVERS OFT

Harlem Knew Dolores Ford
as Girl of Uncertain Mor-
als, Who Drank Heavily.

DRUG STORY AMUSING

New White Affinity Cause of
Move Toward Separation.

NEW YORK.—The ap-
parent excitement in white
circles over the marriage of
Eugene Newton, gentleman
of the sporting world and
of color, to one Dolores
Elizabeth Ford, white,
daughter of William Ford,
millionaire director of the
Owens-Illinois Glass com-
pany of Toledo, Ohio, and
Glassboro, New Jersey, has
been of little interest to
Harlemites.

Under all the stories to arouse
sympathy in her favor, according to
the accounts by her most intimate
friends, the facts still remain that
after all, she was only a person of
uncertain morals who drank heav-
ily, changed her affections often and
belonged to that tribe of white wo-
men who frequent Harlem cabarets
in search of thrills.

This particular one ended in New-
ark, November 13, 1928, when she
was married by Rev. L. B. Ellison
to Eugene Newton, whom she had
met in the Lenox Club, 652 Lenox
avenue, where he was employed.

From the account given by her
confidante, Mary MacDowell, an ac-
tress, it is quite plain that in the
spring, the temperamental Miss
Ford became infatuated with Louis
Childress, alias Louis Di Matti, alia.
Louis Matthews of Richmond, the
handsome subject and partner of
Tom Garrett, a hypnotist, and con-
sequently considered her husband a
burden.

However, she decided not to let
mere husband, white or black upset
her love affair, so she abruptly eloped
to Vermont and then to Montreal
where she stayed until their money
ran out and Mr. Ford's secretary
brought Dolores back to New York.
She considered herself very much
in love with Louis—result: her fear
of her husband and the great urge
to escape him.

\$250 Monthly Allowance

No doubt, Mrs. Newton was also
influenced by the fact that her father
would not approve of the marriage
and would show his displeasure
by cutting off the \$250 per month
which, it was stated, was her allow-
ance and not nearly sufficient for
"a girl reared as she was."

Not Drugged

The attempt to prove that Dolores
Ford was not herself when she mar-
ried her Negro husband is quite
amusing. The story that she was
drugged was so ridiculous that it
was dropped and a weird tale of voo-
doo spell, no doubt inspired by the
reading of Black Magic, was substi-
tuted.

The truth is, however, the beautiful
Dolores likes to get married. At fif-
teen, she married George Krehbiel
and, by report, had the marriage an-
nulled while a student at Smith Col-
lege. Then, she tried Boyd Agin,
an actor, from whom she got a Reno
divorce. Next, came Eugene Newton,
from whom she evidently wishes to
free herself in order to marry Louis,
the handsome "pin-cushion."

Newton Won't Talk

Mr. Newton has made no state-
ment. He, no doubt, believes in the
old adage—a minute of silence is
worth hours of explanation. His ac-
quaintances claim that at all times
he is the suave gentleman, and that
any brutality is quite at variance
with his personality. He is in his
late thirties, of medium build, olive
complexion, light eyes, attractive, but
not handsome. He dresses extremely
well, but conservatively. He speaks
French, English and a little Spanish
and is said to have managed a mag-
azine in Paris and the popular Chez
Florence.

That a man should wish to live
with his wife can hardly be looked
upon as abnormal and that he could
have successfully passed himself off
as Portuguese at the place where he
worked and was well known, is a bit
far-fetched.

The latest report is that Mrs. New-
ton is attempting to prove that her
husband has a wife, also white, in
Paris, whom he neglected to take
the trouble to divorce before falling
for her wiles.

Said She was Colored

The annulment would be compar-
atively simple, it is said, because of
the sworn statements cited on the
marriage license issued to the couple.

The heiress, married twice before,
declared that she had never been
married before and that she was col-
ored. According to records, she was
actually married when only 15 years
old and a student in Smith College,
Northampton, Mass.

Newton also declared that he had
never been wed, but the Ford inves-
tigators are said to have discovered
that his first wife, who was white,
died only four years ago in Albany.
The death certificate listed her as
Mrs. Laura Newton, wife of Eugene
Newton. She is said to have been
from Chicago, although little is
known about her.

Settlement Offered

Newton has said nothing about the
ceremony or the present legal activi-
ties of the Ford family. According
to Harlem reports, he has been of-
fered a settlement by the family if
he keeps quiet and disregards any
offers to talk to reporters.

COLUMBIA LAL MARRIES WHITE

Bridegroom Had Honeymoon
Apartment Rented Three
Months in Advance.

PARENT GIVES OKEY

"I'll Take Him in With Open
Arms," Says Pa-in-law.

NEW YORK.—Miss
Edith E. Sproul, 21, white,
pathologist and medical
student at the College of
Physicians and Surgeons, a
branch of Columbia univer-
sity, last Thursday became
Mrs. Jerome S. Peterson,
wife of a colored medical
student at the university.

The Petersons were married Wed-
nesday in the municipal chapel by
Deputy City Clerk Joseph J. Mc-
Cormick.

The bride's father, Albert E. Sproul,
white, who has a photographic stu-
dio, and says he is of French descent,
gave the couple his parental bless-
ing. He has four children. Two
sons are married.

"My children have the privilege
of choosing whom they want. They're
all intelligent and professional peo-
ple.

"I'll take Peterson into the family
with open arms."

Peterson, it was learned from the
superintendent of the apartment
where he lives, rented an apartment
there three months ago.

He rented it for himself and wife,
Superintendent Taylor said.

The bride's father, referring to
his son-in-law Peterson, added:

"He's a wonderful fellow."

"When Mrs. Sproul, who died
seven years ago, was alive we wel-
comed into our home everybody
regardless of race, religion or color.
I never in any way have made
selection in marriage for my chil-
dren."

"I feel it is wrong to hinder a
man's progress because of heredity
and environment."

"The younger generation is far
ahead of us old folk. They are self-
sufficient at 12 years of age."

"My daughter is the master of her
own soul."

"I'll help my son-in-law in any
way I can."

"I shall show him the same affec-
tion I would a white boy."

No Argument

Miss Edith E. Sproul, white, 21, and Mr.
Jerome S. Peterson, colored, 22, were married last
week in New York.

Had this happened in Maryland, Florida, or
anywhere else south of the Heflin and Blease line,
the couple would have been at least ordered out
of town, or more probably, Jerome would have
been lynched.

In New York, the couple not only received
parental consent and blessing, but the ceremony
was performed in the City Hall.

Jerome and his bride were schoolmates and
campus sweethearts in Columbia university medi-
cal school. Their acquaintance with medicine
taught them that there might be black, brown
and yellow skins, but in all other respects human
bodies, physically and psychologically, are the
same.

The germs of cancer affect all races alike.
A ruptured appendix kills white bodies as quickly
as yellow or brown. There is no difference in
heart action, brain construction or blood content
in the various human groups. Medical students
earn this quickly, and therefore, have little dif-
ficulty in debunking current color-phobias.

For these two people, the question of social
equality is settled forever on the proper basis—
the individual basis. They prefer the society of
each other. It's nobody else's business.

INTERESTING CONTRASTS

Two interesting stories come out of New
York this week. In the first two medical stu-
dents at Columbia university, one white and
one dark, were married. The young woman,
of French extraction, became the bride of a
young man of African extraction. In the sec-
ond case, a white woman, said to be "ex-
tremely nervous," was married to a young man
who must have had "extreme nerve." In the
case of the Columbia students there was in-
telligence and a proper mental balance on both
sides. In the case of the nervous couple there
was money, about \$200,000,000 of it. The Co-
lumbia students were being married for the
first time, hence the union probably was
founded upon a love basis; of the other couple,
the girl had had two previous marital experi-
ences—one marriage annulled and one husband
divorced. The man had been married before
and his former wife had died.

Now here's the story. The millionaire girl's
parents are "shocked beyond words." That
their daughter had been traveling about the
country as the wife of a questionable char-
acter, living in hotels with him and flaunting
her money and mental quirks in the faces of
white society meant nothing to them. That
she had flirted outrageously, eloped with one
person and another, jumped from hotels leav-
ing unpaid bills, also stirred no reproach from
her fond parents. That she ran away from one
man while bearing the name of another occa-
sioned no comment. But when she married a
man whose only black mark was that he was
not white, all her loving relatives went pale
with chagrin.

"Unspeakably shocked" is the way her rela-
tives described their emotions. Her father, who
had not appeared to care much what his
daughter did, suddenly became interested and
carried her off to his western ranch. And her
husband—her black husband, forced into hid-
ing to get away from detectives and representa-
tives of New York's yellow press, wonders
what it is all about.

Now, the other case: "I have never believed
in interfering with the progress of a man be-
cause of his color," declared the father of the
student-bride. "All my life we have accepted
people on their merits regardless of race or
color, and we have never suffered from this
policy. My daughter, being intelligent, knows
what she is doing, and therefore I welcome her
husband into our family. From all I know of
him he is a fine young man."

There you have a contrast between certain
types of Americans. It should not require the
services of a wizard to determine which of these
families better represents the true spirit of this
country. More cases like the one of the Co-
lumbia students and the subject of intermar-
riages will not be so popular with newspapers.
After all, there is nothing of world significance
in two people deciding to marry and live to-
gether. America will yet awake to the realiza-
tion that this is a problem only in so far as
certain busybodies are allowed to make it so.

WHITE CO-ED MARRIES COLUMBIA STUDENT

Wealthy Parent Says He Will Welcome Black Son-in-Law With Open Arms

NEW YORK, July 25.—(A. N. P.)—Despite the opposition to mixed marriages and flying in the face of public opinion, Edith E. Sproul, 115 West Eleventh street, a white student of Columbia University, was married Wednesday to Jerome Sydney Peterson, colored, also a student at Columbia, by Deputy City Clerk Joseph A. McCormick in the Municipal court.

That the newly wedded pair will be welcome in the Sproul family was made plain by Albert E. Sproul, the girl's father, a commercial photographer, at 9 West Thirty-fifth street.

"I don't know Peterson; in fact, have never heard of him before," Sproul said. "But he will be welcome in my home if Edith loved him enough to marry him. She is well educated and has good judgment. She must have given this serious consideration, and be well aware of what she is doing. She has her own life to live and must live it as she chooses."

Both Peterson and his wife are students at the medical school of Columbia University. At the medical college it was said that Miss Sproul has been absent from her work as a summer student in the pathological laboratories for several days. Mr. and Mrs. Peterson could not be located for further statement.

Negro Olympic Star Marries White Girl

NEW YORK, Oct. 15.—(P)—Philip A. Edwards, negro Olympic star and captain of the New York University track team, announced tonight that he was married last Thursday to Miss Edith Margaret Oedelschoff, a white girl, who would not say who performed the ceremony.

Edwards said they would live in New York until after his graduation next June when they would go to England. He will attend Oxford University.

The bride, a former manicurist, is the daughter of Mr. and Mrs. Oedelschoff, of Weehawken, N. J. She was born in Alsace-Lorraine.

PHIL EDWARDS TO MARRY

We learn that Phil Edwards, Negro track captain of New York university is soon to be wed to a white manicurist and we also note that there has been quite a deal of comment on it thru the daily papers. Edwards has won world wide fame as an athlete and student since matriculating at N. Y. U. and such men always appeal to the fair sex. He is an American citizen and accordingly has the right to marry any woman of his choice. But, however, time and events have shown that such unions seldom serve useful purpose to individuals concerned or to the race. The gulf he has chosen to swim is wide and has no bridge and although he may make it, it doesn't seem a bit unfortunate that some colored girl couldn't have appealed to him more strongly.

BROOKLYN TIMES

OCT 9 1928

PROTEST MARRIAGES OF COLORED TO WHITE

Freeport Klan Moved by Recent Engagement.

Freeport, Oct. 9.—A resolution urging enactment of legislation which would prohibit marriage between the Caucasian and colored races was adopted last night following a meeting of Freeport Klan No. 10, Knights and Women of the Ku Klux Klan.

It is hoped that the action will result in the formation of a similar movement throughout New York State, according to one of the Klan organizers.

According to Klansmen, the action was inspired by the proposed marriage of Phil Edwards, New York University colored track star, and Miss Edith M. Oedelschloss, of Union City, N. J.

The Klansmen contend that by legalizing marriage between white and colored persons, the State commits a grave social injustice against the colored partner in the union and particularly the offspring, who in nearly all instances, they say, are scorned by both races.

ALL WHITE JURY DENIES \$20,000 'LOVE' BALM

The courtship came to an abrupt end last August just a few days prior to the date set for their marriage. Martha claims that Frank said he had "changed his mind." Mrs. Washington also states that she had purchased her trousseau to the amount of \$4,000. Raymond Pace Alexander was counsel for the plaintiff.

The only vicious part in the whole proceedings was Judge Joseph L. Kun's statement to the effect that there should be laws in the State of Pennsylvania preventing inter-marriage.

The jury was composed entirely of white men.

Philly Widow Swears 73-
Year-Old White Sweet-
heart Courted 3 Years

CALLED HER SUNSHINE
OF HIS OWN LIFE

Prejudiced Judge Would
Have Laws To Forbid In-
termarriage

Apr. American
2-23-29
PHILADELPHIA, Pa.—
After losing a breach of
promise suit against a 73-
year-old sweetheart, Frank
Thees, white, Mrs. Martha
Washington, widowed and
47, appealed to a local pa-
per here to help her cause.

She sued for \$20,000 damages after
a three-year courtship.

Though Mrs. Washington produced
no letters in court she claimed that
this withered old man, with bald
pate, paid ardent court to her and
copied poems, and wrote honest-to-
goodness mushy love-letters!

The court-room was in an uproar
and Mrs. Washington, who lives at
2501 Cumberland street, sobbed heart-
brokenly, that the spectators might
laugh, but it was all pitifully sad to
her. "He—he had called me the
sunshine of his life."

The defendant, Frank Thees, who
is an insurance collector, living at
1915 Thompson street, detracted not
one iota from the general mirth. The
old olthario was denying his love,
or that he had ever paid court to
Mrs. Washington. He admitted,
however, that he had been a constant
caller at the Cumberland street
home, since the early part of 1927.
He had met her he said in 1921, when
his own wife was still living.

When quizzed as to why he fre-
quented the home if he had no in-
tentions of marriage, he replied that
he collects premiums, and that he
enjoyed her cooking and her wines
and beer. The plaintiff protested
that Thees brought his own "spir-
its."

FIND TOT SAID TO BE CHILD OF GEORGIA WOMAN WHO RAN AWAY WITH CHAUFFEUR

Girl in Philadelphia Awaits Coming of
Wealthy Southern Relatives; No
Trace of Couple

PHILADELPHIA, Pa.—Little Mar-
garet May Coleman, six-year-old
daughter of Mrs. Minnie Coleman,
812 N. 11th street, now toddles about
the small squalid apartment which
to her is home, without the compan-
ionship of her bedmate and playmate
of one week.

Margaret is yet too young to realize
the import of the sudden snatching
from her side of a three-year-old
white mate whom police are insistent-
ly contending is the daughter of Mr.
and Mrs. Amon Kneece, wealthy
Georgians. To her the difference in
color between her and her sandy-
haired playmate meant nothing.

Two nights before the police of
the Tenth and Buttonwood streets
station had come to the Coleman
apartment in a patrol, and when they
left they carried the little white girl
with them. According to Mrs. Min-
nie Coleman, the little waif was
sobbing as she protested against
leaving her little colored playmate.

The girl, whose name the police
say is Vivian, was taken to the po-
lice station where she was question-
ed. Later she was taken to the home
of Miss Amy Capp, 349 West Duval
St., for questioning, but little could
be gotten from her, because of her
extreme youth, that might give an
inkling as to who she really was, or
whom her parents are:

There is really but little that I can
add to what is already known cor-

cerning the case," Miss Capp reti-
cantly said when interviewed Tues-
day morning. "I talked with the
little girl, as I am a friend of the
Fox family, and know both Mr. and
Mrs. Kneece, and promised them
that I would do all I possibly could
to aid them in the search for the
child. I was visiting the Fox family
in Augusta, Georgia, when the moth-
er and child disappeared with the
colored chauffeur. Of course, it
created quite a furoe."

Identity Uncertain
"Do you believe that this child is
really the heiress to the Fox mil-
lions?" she was asked.

"It's hard for me to say. I am not
certain as to whether or not the child
is the daughter of Mr. Kneece," she
replied.

"Is there any truth to the reports
that the wife of this white Georgia
millionaire abandoned her husband
and fled north with the colored
chauffeur?" was asked her.

"Oh, there is certainly all the truth
in the world in that, but what I be-
lieve that the wife, who is much
younger than the husband, and who
married Mr. Kneece against the wish-
es of his stepfather and his mother,
Mr. and Mrs. J. F. Fox, formerly
jumped in to the family car and
instructed the chauffeur to drive her
north. I think that she is now up
here somewhere working."

The child's discovery came Sunday

afternoon when Policeman Frederick,
strolling along on his beat, noticed
a white child playing with a group
of colored children.

Becoming suspicious, he investigat-
ed and found that this child was liv-
ing with a colored woman, Mrs. Viola
Coleman, 812 N. 11th street. He
summoned detectives, who succeed-
ed in learning the child's identity.

Left by Couple

When questioned by the police,
Mrs. Coleman said:

"A tall youthful looking colored
man and an extremely pretty white
girl came here with the baby. They
asked me if I had any rooms. Then
they asked me if I would board the
child. They gave me \$4 for a week's
board and went away. I haven't
seen them since."

According to newspaper reports,
the father, Amon Kneece, has so
broken under the strain that he has
been taken to the United States Vet-
erans' hospital in Augusta, his mind
unbalanced. His stepfather is said
to be a prominent and wealthy candy
manufacturer of Augusta.

Chauffeur's Home in Philly

The missing heiress formerly was
Miss Marie Medlock, of South Caro-
lina. She married the veteran some
years ago.

Because the Negro chauffeur's
mother is said to live in Philadelphia,
search for Mrs. Kneece and the man
was concentrated here. Ellis, the
chauffeur, worked for the Fox Candy
company, of Augusta. He is alleged
to have been arrested for the theft
of an automobile but freed and re-
employed on the farm of Kneece, the
candy manufacturer's stepson.

Dispatches from the Georgia city
quoted Mrs. Fox as being unable to
give any reason for her daughter-
in-law's disappearance. The family
was said to be unconcerned as to her
whereabouts being interested solely
in recovering the child and getting
evidence enough to give the hus-
band grounds for divorce.

Mrs. J. F. Fox, the grandmother
of the missing child, will arrive in
this city late Wednesday, going di-
rectly to the home of Miss Capp in
Germantown. Later she will at-
tempt to identify the child. The
child's mother left Augusta on
March 1. The name of the chauf-
feur is given as Alex Ellis.

Amalgamation - 1929

FORMER VIRGINIA POLICE CHIEF ARRESTED FOR MARRYING COLORED WOMAN

White Man Takes Neighbor to New York For Ceremony; Violation of State Law

Bulletin

HAMPTON, Va.—Emil Umlauf, the former chief of police of Phoebus and his colored wife, the former Miss Annie Whitehead, were given their preliminary hearing on Wednesday morning and sent to the Decatur term of the grand jury, charged with violation of section 4540 of the Virginia code, which prohibits marrying in another state and returning to Virginia with the intention of living here. Conviction on the charge carries with it a prison term of from 1 to 5 years.

HAMPTON, Va.—With the arrest last Thursday of Emil Umlauf, white a former chief of police of Phoebus Va., and the lodging of him in the Elizabeth City county jail for being 'not of good fame' and other charges growing out of his marriage in Brooklyn, N. Y., on November 11 to his colored lover, Miss Lizzie Whitehead of this city, there has developed one of the most "sensational" episodes in the history of this section.

Declaring that "a man had a right to marry whoever he wanted," according to reliable reports, Umlauf had gone to the Phoebus jail, where his wife had previously been incarcerated, to talk to her through the jail window. A warrant was then issued for his arrest, to which he submitted without protest.

Married in New York

It is stated that Mr. and Mrs. Umlauf reached Phoebus Tuesday of last week after an absence from the town of about six weeks and went to his home on County street. His wife was first placed under arrest, being taken in custody in Umlauf's home and held on a charge of assault in the Phoebus jail.

Crowd Gathers

However, as soon as the news became known, a large crowd collected

No denial is said to have been made to the marriage during their absence in New York. Mrs. Umlauf producing a marriage certificate showing that the ceremony had been performed on Armistice Day there. Her name was followed by a notation of her age, which was given as 29. She admits to being 36, accounting for the discrepancy by stating that she had not been asked her proper age by the party issuing the license.

Charged Incompetence

Umlauf had been a resident of Phoebus for many years. He was displaced as sergeant of police some months ago the reason advanced for his dismissal being that of incompetence. Previous to his promotion to the head of the department he had been a patrolman and sergeant.

Fay S. Collier, white, noted Hampton lawyer, has been secured to defend Umlauf. The date of the trial, unknown at this writing, will witness additional charges against the couple, it was stated.

Were Old Friends

The former officer and his wife are reported as having been on very friendly terms for some time. She had lived in Phoebus most of her life, formerly residing in back of Poplar avenue. Some months ago she moved into the house adjoining the one occupied by Umlauf and his aged mother.

It is alleged that Umlauf's mother was severely beaten by his new wife late in August. Umlauf, it is further charged, having witnessed the affair. His mother secured a warrant charging Miss Whitehead with assault and she latter filed a counter charge. Before the cases could be brought to trial Umlauf and Miss Whitehead left Phoebus. This was around Labor Day, it is said.

No denial is said to have been made to the marriage during their absence in New York. Mrs. Umlauf producing a marriage certificate showing that the ceremony had been performed on Armistice day, there.

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Virginia

Amalgamation-1929

DAD, DAUGHTER ARRESTED FOR GOING WHITE

Girl, 19, Wed White Lad

Across Virginia State Line

In Maryland

FATHER WAS FREED
AFTER SIMLIAR ARREST

Colored Blood Came From

Grandpa Who Married

Slave Girl

WOODSTOCK, VA.—A chip off the old block is Elizabeth Copp, 19, arrested here after marrying James Reedy, white, in Hagerstown, Maryland.

The couple were lodged in the Shenandoah County jail, charged with violating the State Intermarriage Law which provides that persons married outside the state with the intention of evading the Virginia law are as guilty as if the ceremony were performed in the Old Dominion.

The marriage took place at Hagerstown, Friday morning, and the arrest followed the return of the couple to Shenandoah County a few hours later.

Strange thing about the whole affair is that Morgan Copp, father of the girl, was prosecuted for a similar offense some years ago and set free when the state was unable to prove the percentage of colored blood in his veins.

An uncle of the girl is said to have testified recently in court that there was one-fourth strain of colored blood in his veins which went back to "Grandpa" Copp, who married Rosanna, a slave woman.

Since that time for 60 years, the Copps have always married white and regarded themselves as white people.

The Virginia state law is one of the strictest in the country which prohibits inter-marriage when there is the slightest trace of colored blood in the veins of one of the parties.

Morgan Copp Killed

Arrest of Miss Elizabeth recalls the

fact that her younger brother is in the State reformatory serving a term for killing his 66-year-old father.

At the trial it was brought out that Morgan Copp was cleaning a gun in his home and as he handed it to his son, the weapon was accidentally discharged, the load entering Copp's arm at the elbow.

Realizing the extent of his injuries, the father begged his son to put him out of his misery and Copp testified he went to the house, secured another gun and shot his father twice killing him.

Because of his extreme youth, the boy, Milton, was not indicted by the Grand Jury, but simply sent to a reformatory.

Winn Denies His Children Have Negro Blood

Richmond, Va., Feb. 13—Declaring that they are members of the Pamunkey Indian family and have no Negro blood in their veins, the Ray Winn family of Henrico county, gave testimony in the Henrico Circuit Court a few days ago before Judge Julian Gunn in the case of Winn against Dr. W. Peters, county superintendent of schools, in bringing suit against Superintendent Peters. Winn charges that his four children, all of them under 10 years of age, were dismissed from the Glen Echo school on the ground that they were Negroes.

Witnesses for the Winn family maintained that the Winns have always been regarded as Indians and not Negroes.

All testimony in the case was taken February 1, though no date for the argument has yet been set. Counsel for the plaintiff showed that Winn had been acquitted in 1925 of charges arising from his marriage with a white woman. The fact that he was acquitted, says John Hirschberg and B. H. Turnbull, his lawyers, proves his status as a white person in the State of Virginia.

To oppose the evidence of the witnesses for Winn and the citation of the Husting Court decision, the defense counsel, Harold M. Ratcliff, Commonwealth's Attorney for Henrico county, and W. W. Beverly, brought in birth and marriage certificates to show that the Winn children are descended from Negroes.

RACE INTEGRITY IN VIRGINIA

Virginia has what is known as a "Race Integrity" law. It is a piece of legislative enactment to keep pure the white race of that state from contamination of all others. Since its enactment considerable trouble and embarrassment have ensued, and it is causing hundreds in the state much uneasiness. At Glen Echo, that state school for children dismissed from the white school upon claim that they are Negroes. This accusation has been refuted with the statement that they are Pamunkey Indians. Dr. Plecker, a name associated with "racial integrity," states that the children are colored, and it goes at that. The Indian blood of the father is asserting itself, therefore he is appealing to the courts to secure his rights. The trial will tend to show up the untenableness of the enactment. Virginia will sooner or later find that the passing of laws will not insure purity of races, nor will the law be able to detect the hundreds of decided Negro strain who are passing the line annually.

REAL INDIANS, THEY DEMAND SCHOOL RIGHTS Virginia Family Fights ex- pulsion of Children on Ground They're Negroes

Richmond Mar. 11—Testimony was completed in the Henrico Circuit court recently in the case of Winn vs. County Superintendent of Schools D. W. Peters, alleging that the four Winn children were dismissed from Glen Echo School on the ground that they were Negroes.

The Winn family contends that they are not Negroes, but are full-blooded Pamunkey Indians.

Date for argument of the case has not been set. Harry Ratcliff, commonwealth attorney of Henrico county, with W. W. Beverly is representing the school official. The Winns are represented by John Hirschberg and B. H. Turnbull.

The four Winn children, pupils of Glen Echo School, were sent home October 5th by the principal, Miss Lena Adams on notification from

Virginia.

Dr. W. A. Plecker, state registrar of vital statistics, that they are Negroes. The principal's action was approved by Supt. Peters.

Testimony was introduced by both sides at the hearing. Witnesses for the Winn family testified that they had always been considered Indians, while the defense introduced marriage and birth certificates to show that the children are descendants of Negroes.

In 1925 Ray Winn, father of the children, was arrested on charge of marrying a white woman, but was acquitted by a Husting Court jury. Mr. Hirschberg contends that Winn's acquittal established his status as a white person. The mother of the children was Winn's first wife.

Stayed In Negro's Home; Sentenced Virginia White Man Pun- ished For Association With Race

LURAY, Va., May 8.—Stanton, 40 miles south of Luray, has decided that a "white" man cannot make his home with a Negro. As a result, Chas. Schull of Augusta county, living in the Stokesville neighborhood, has been fined \$10 and \$3.50 cost and sentenced to 30 days in jail. Schull said he preferred the companionship of Lewis Webster, Race man, to that of his family, because the latter were abusive to him.

Farmville, Va.

MAY 29 1929

THE WHITE MAN'S COUNTRY

This title does not mean that the negro and other races have no place in the scheme of things, or in the progress of our State, but it does mean that the integrity of the races is a vital necessity if any civilization is to be maintained.

Eight and sixty years ago our fathers fought to maintain local self-government and to uphold white civilization, for the right as God gave them to see it. They were defeated on the field of battle, but after another terrible struggle of twelve years, during the reconstruction days, they won a glorious victory and made the South safe for white civilization, while helping the negro to make wonderful economic and educational progress.

The white race has paid an overwhelmingly preponderant amount of the cost of upraising its colored brother.

We are now "confronted by another condition, and not a theory." We are confronted by the age-old tendency of two races living side by side to intermingle and produce a lower race, having the vices and defects of both races, and lacking many of the virtues of either.

The South during reconstruction days had its scalawags and carpet-baggers; we still have carpet-baggers, though they remain in the North, and try through anti-lynching bills and schemes of disfranchising to force negro domination on the South. Fortunately, the scalawag is almost an extinct species, but that does not mean that we have no sincere and misinformed people in our midst.

Beckoning in the Wrong Direction

The Virginia Commission on Conservation and Development has recently published a wonderful pamphlet entitled "Virginia, the Beckoning Land." They have offered this pamphlet for free distribution and have been swamped by requests for it; no wonder, as it is a wonderful piece of work and nothing was ever more thoroughly placed on a bargain counter than this was when offered to the public.

The public with great discrimination are demanding large supplies of it.

There is however, an unfortunate feature, small but unfortunate.

On page four there is a picture entitled "Chief Cook, of the Pamunkey Indians, with his braves, are still at home in Virginia."

This is unintentionally mis-leading, as these Pamunkey braves and the rest of the "braves" are simply "hypocrites." The original meaning of the word "hypocrite" is a play-actor. As a matter of fact, these people, as shown by the public records, are a mixture of Indian, white and negro, and classed simply as "colored" under the law.

A "MisLeader."

Here is an editorial from the Richmond News Leader of May 17.

Many Palefaces Will Endorse What M. D. Hart Said.

When the Virginia Indians of the old Powhatan Confederacy gathered on the banks of the Chickahominy, near Windsor Shades, last Wednesday for their annual pow-wow, M. D. Hart delivered an

address which voiced the views of many of the best Anglo-Saxons of this state. He protested against the continual harassment of the few remaining Indians of Virginia by bills introduced in our general assembly.

Mr. Hart called attention to the fact that at many sessions of the general assembly the Tidewater Indians are compelled to employ attorneys-at-law to appear before legislative committees "to oppose legislation inimical to their racial existence."

What Mr. Hart states is true. Only instead of "at many sessions" he might well have said "at every session" in so far as recent years are concerned. There is no more pathetic sight when the general assembly is in session than to see, day after day, standing in the rotunda of the capitol, close by the statue of George Washington, as if for protection, an Indian sentinel posted there to guard the rights of his people. He is supposed to be a kind of lobbyist, working against measures that would destroy the pride of the few Indians left in the Old Dominion, but his wistful, puzzled glances at the passers-by show that, unassisted, he is quite incapable of coping with the legislative moves of his enemies.

When the debates begin in the senate chamber or in the hall of delegates, it would move the heart of any Virginian to see that little group of Indians in the gallery, an old chief, a few braves, some squaws and pretty children, who, not quite understanding what it is all about, try so hard to follow the discussions, and who, losing their traditional stoicism, at times fairly radiate happiness when some legislator says a kind word in their behalf.

So far, the Indians have won their legislative battles, but the warfare against them continues, and they are losing heart. Chief Brady, of the eastern branch of the Chickahominy, in a recent letter, said that his little tribe was sad because several of their boys and girls left them for other states. Soon none would be left, he feared. Virginia offered no opportunity to her Indians and the outlook was gloomy, he declared.

Public sentiment should put a speedy end to the continual nagging at an inoffensive people. They interfere with no one, and only desire to be left alone and to be given a fair chance to make a living to which they are entitled. Mr. Hart well states the situation when he says:

"There is not an Indian chief in any of the Tidewater Virginia tribes who is not a far better judge as to who is to be known as an Indian than any learned paleface. In justice to these people, this continual harassing they are experiencing should be stopped, and they be allowed to live in peace according to their tribal customs and rites as exercised heretofore."

This editorial is most mis-leading.. Aside from the general proposition that it is misleading to call these people Indians we know that the News Leader is entirely in error in supposing that the original bill or either of the two amendments offered were aimed at the Indians. The amendments were an effort to secure corrections so as to make the law more easily enforceable.

There are many mis-guided philanthropists who are insisting on calling these people Indians and mis-leading the public, and they have able counsel as our Richmond contemporary says, assisting them in their efforts to establish their status as whites through the Indian route.

We can only say to people and newspapers who are

taking position, using the words of the Apostle Peter, "And ye brethren, I wot that through your ignorance you did it."

But now these mistaken people should be shown a more excellent way.

Although our voice may be a feeble one, we shall remain "the voice of one crying in the wilderness" against this

The Truth

"Ye shall know the truth and the truth shall make you free," applies to this situation. Many people and many publications dislike to deal with this race mixture situation. The situation is like castor oil, intensely disagreeable, but sometimes necessary, and we propose from time to time to take up the truth and the right as God gives us to see it.

Signs of the Dawn

Already some States are waking up to this danger, free. A bill was introduced into the Pennsylvania Legislature, and one has just been introduced into the Wisconsin Legislature.

The bill would provide that it shall be unlawful for any white person and a negro, mulatto or person of negro descent to intermarry. Penalty is provided for the violation of this provision.

This law will probably cause trouble in its enforcement, if enacted, by reason of its vagueness. We hope it will be amended and made definite, and then enacted.

Our Northern neighbors have been oblivious to this situation for years, and such cases as that of Rhinelander have resulted.

He married a mulatto girl and tried to get rid of her, having finally acquired a distaste for a colored wife; but failed, because the jury believed he knew her color when he married her, and New York had no law against mixed marriages!

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Amalgamation - 1929

VIRGINIA AT ODDS OVER RACE CENSUS

State Records Call Some Negroes Though They Have Trace Of Indian Blood

By RUSSELL KENT
Staff Correspondent.

WASHINGTON, Sept. 28.—Virginia authorities and officials of the Census Bureau are trying to smooth out differences over the racial classification of certain residents of the Old Dominion whom state records call Indians but who have a small admixture of Indian blood. An appeal was made to the White House to decide the issue.

The question affects the administration of the Racial Integrity Act of Virginia which is designed to prevent miscegenation. As other states of the South have similar laws, state officials and congressmen of that section are concerned in the outcome of the controversy.

Thus far, the matter is in the correspondence stage between Dr. A. Plecker, registrar of vital statistics of Virginia, and Dr. W. M. Stuart, director of the United States Bureau of Census.

Dr. Plecker takes the position that in taking the Federal census next spring, the Virginia classification, designating as a negro, or colored, any person with a trace of negro blood, should be adopted by the enumerators. That method was followed by Uncle Sam for a number of years but more recently it has been the practice to accept the rule of the United States Indian Bureau, which classifies as Indians such negroes as prove a trace of Indian blood.

With extension of this Indian Bureau classification next spring, the 1930 census probably will disclose figures indicating a large increase in the "native American" population in spite of the established fact that there has been a steady reduction in the Indian tribal rolls.

Virginia is not at all satisfied to accept this classification, for under its laws a person who is one-sixteenth Indian, without the admixture of any blood except white, is classed as white and thus may marry a white person.

In his latest letter to the Census Bureau Dr. Plecker says, in part:

"You are doubtless aware that our Virginia law classifies as a negro or colored any person with a trace of negro blood. Therefore, it cannot admit negroes as Indian because they have or claim to have a trace of Indian blood. I judge from your statement that you have been following the rule of the Indian Bureau, which considers negroes as Indians if they have a trace of Indian blood. While this rule may work fairly well in other states, it certainly is a

great disadvantage and a real hardship imposed upon our office and others who have the enforcement of our Racial Integrity Law. These negroes flaunt in our faces the fact that they have been recognized in Washington as Indians.

"I would like to appeal to you especially that you take such steps as to prevent the classification of families or groups of families as Indians when they are rated in our office and in your former census records as mulattoes; before the War Between the States as 'free mulattoes' or 'free negroes.'

"As an illustration, we have a large group in Amherst, Rockbridge and the adjacent counties, descendants of freed negroes and who have been locally known as 'free issue'. There has possibly in the remote past been a slight admixture of blood from one or two Indians, said to have stopped in that county and who cohabited with the freed negroes. Upon the strength of this slight admixture, these mulattoes are now striving to secure a rating as Indians.

"In 1900, the census found no Indians in Amherst county; in 1910, seven; in 1920, three hundred and four; although there had been no migration of Indians into the county."

RACE QUESTION IN VIRGINIA STIRS SENATE

CLASSIFICATION OF NEGROES
WITH TRACE OF INDIAN
BLOOD THE CAUSE.

WASHINGTON.—Officials of the federal census bureau and the state of Virginia have found themselves at conflict over the classification of certain negroes residing in the state who have a small admixture of Indian blood, and before the controversy is settled it may necessitate an appeal to the white house.

The question is said to be one directly affecting the administration of the racial integrity law of Virginia, designed to prevent miscegenation. Since most southern states have similar laws on their statute books the outcome is being watched with interest by congressmen and senators from the section.

Up to date there has been merely an interchange of correspondence between Director William E. Stuart, of the federal census bureau, and Dr. W. A. Parker, registrar of vital statistics of the state department of health at Richmond. It is the contention of Dr. Parker that at least so far as Virginia is concerned the federal government in taking the next decennial census should follow the Virginia classification, designating as a negro or colored person anyone with a trace of negro blood.

It appears that this was the method followed in taking the federal census for a number of years, but more recently it has been the practice to accept the rule of the federal Indian bu-

Virginia.

reau, classifying as Indians such negroes as have a trace of Indian blood. This fact is now fairly well known, with the result that the next census promises to show an enormous increase in the "native American" population, regardless of actual tribal rolls.

Conflicts With Virginia Law.

Virginia, however, is not satisfied to accept this classification, for under the law of that state a person who is one-sixteenth Indian, without the admixture of any blood save white, is classed as white and thus may marry a white person.

The last letter from Dr. Parker to Director Stuart reveals the dilemma as he sees it.

"You are doubtless aware," he wrote, "that our Virginia law classifies as a negro or colored any person with a trace of negro blood. Therefore it cannot admit negroes as Indians because they have or claim to have a trace of Indian blood. I judge from your statement that you have been following the rule of the Indian bureau, which considers negroes as Indians if they have a trace of Indian blood.

"While this rule may work fairly well in other states, it certainly is a great disadvantage and a real hardship imposed upon our office and others who have the enforcement of our racial integrity law. These negroes flaunt in our faces the fact that they have been recognized in Washington as Indians.

"I would like to appeal to you specially that you take such steps as to prevent the classifications of families or groups of families as Indians when they are rated in our office and in your former census records as mulattoes, before the war between the states as 'free mulattoes' or 'free negroes.'

"As an illustration," he said, "we have a large group in Amherst, Rockbridge and the adjacent counties, descendants of freed negroes and who have been known locally as 'free issue'. There has possibly in the remote past been a slight admixture of blood from one or two Indians, said to have stopped in that county. Upon the strength of this slight admixture these mulattoes are now striving to secure a rating as Indians. In 1920 the census found no Indians in Amherst; in 1910, seven; in 1920, three hundred, although there had been no migration of Indians into the county."

VIRGINIA'S NEGRO-INDIANS

DR. W. A. PLECKER, the eminent Negrophobe of Richmond, who serves as registrar of vital statistics of Virginia, is considerably wrought up because of a large number of people whom he considers Negroes are "passing" for Indians, and are listed by the United States Census Bureau as Indians. Plecker wails that the infamous "racial integrity" law of Virginia is being flouted by these Negro-Indians who, presumably, are inter-marrying with so-called white people. The Census Bureau says a person who has Indian ancestry is an Indian while Virginia says a person with one drop of Negro blood (whatever kind of blood that may be) is a Negro.

It is all very interesting, especially when Melville Herskovits in his "The American Negro" assures us that 27 per cent of the American Negroes have Indian ancestry. In one of his numerous pamphlets Dr. Plecker himself assures us that there are no Indians in Virginia or North Carolina without some trace of Negro ancestry, owing to the fact that the two groups have as freely mixed with each other as they have with the whites since first they came in contact. Indeed, all of the F. F. V.'s boast of their descent from Pocahontas and Captain John Smith or from other equally famous Indian chieftains, and according to Plecker there have been no Indians "untainted" with Negro blood in the state for over a century. Thus, according to Virginia's "one-drop" law, the Richmond News-Leader informed the world when the "racial-integrity" law was being debated, the following distinguished Southerners, living and dead, must henceforth be classed among the Sons of Ham:

"Two United States Senators, a United States ambassador to France, five generals, two Presidents of the United States, two secretaries of war, three of the most distinguished of Southern novelists, three governors of Virginia, a speaker of the House of Representatives, two bishops, three congressmen, one rear admiral, two judges of the Virginia supreme court, and many of the foremost officers of the Confederate army."

In brief, Dr. Plecker and the State of Virginia have helped to make the race problem more of a laughing stock than it has ever been. The "racial integrity" law based on the infamous "one-drop" theory has made the question of race an interrogation point. According to it, no one can say definitely who is white, who is black or who is red. There are millions of so-called white people in the country who are in reality Negroes by American standards, while, if the "one-drop" theory works both ways, at least 80 per cent of the Negroes are Caucasians. If we are to believe E. B. Reuter, the distinguished sociologist and author of "The American Race Problem,"

"Miscegenation of the Negro and white people in America dates from the first appearance of the Negroes". And speaking of the phenomenon in colonial days, he continues: "But neither the severity of law nor the intolerance of public sentiment seemed to have much effect on the miscegenation of the races. They prevented intermarriage rather than race mixture."

If there were just 1,000 such cases with offspring in colonial days, the number of descendants today would be close to 70,000,000. Every person living today, according to Walter White in "Rope and Faggot" has over 65,000 ancestors going back ten generations.

On the strength of this reasoning, we are hoping that Dr.

Plecker will not only be successful in having all Indians and their white relatives with Negro ancestry listed as Negroes but that he will be able to persuade all of the other states in the union to investigate thoroughly the family trees of all white folk with a view to discovering whether any of their ancestors were Negroes. We are in favor of a law that will make it necessary for every white person to prove without question of doubt that he has had no ancestors of Negro derivation for the past fifteen generations. If the United States will just spend as much money enforcing such a law as it has spent trying to enforce the Volstead law, we are convinced that the race problem in America will be very shortly settled for all time. The science of geneology can succeed where other heroic measures have failed.

VIRGINIA RACE INTEGRITY LAW MAY BE TESTED

Hampton, Va.
White Man And Colored Wife Ar-

rested For Violation of Law Pro-
hibiting Inter-Marriage or Couple
Married In Another State From
Living In Virginia.

Baltimore, Md.
Hampton, Va., Nov. 27.—One of the most sensational episodes in the history of this peaceful community occurred last week when Chief of Police E. Umlauf, white, and Miss Lizzie Whitehead, a colored girl, were arrested and jailed here and held without bond on a charge of violating Section 5089 of the Virginia Code which prohibits the intermarriage of mixed couples, or the return of the state of citizens of different race who have married elsewhere. The secret marriage of the couple, which took place on Armistice Day in Brooklyn, N. Y., it is believed, was reported to the authorities by Chief Umlauf's relatives, who resent his action in marrying the colored girl.

Unknown to her husband, a warrant was sworn out for the arrest of Miss Whitehead on a charge of disorderly conduct. When her husband discovered the arrest he went immediately to the jail and demanded admission. Other officials attempted to persuade him to drop the woman in order that the case might be quietly disposed of. When Chief Umlauf determined to stick by his wife, and refused to accept the ruse offered him, he also was arrested, charged with violating the State code.

When the news became generally known about Phoebus, a large crowd of colored and white people began to gather about the jail. Fearing violence, the police spirited the couple away to Elizabeth City, N. C., where they were kept in jail until the preliminary hearing.

The arrest of Umlauf and his wife is the first made under the new Virginia State code which forbids the return of persons of different race, married in other States, from returning to Virginia. It is part of the lily-white "race purity" program which made the State appear so ridiculous several years ago, when delving into the racial extraction of the people threatened to bring to light family skeletons among several aristocratic families. The campaign was hushed up, but the law forbidding intermarriage was passed.

At the preliminary hearing Umlauf and his wife were both held for the Grand Jury, charged with violating the code. Conviction on this charge carries a prison term of two to five years for both parties. Chief Umlauf has announced his determination to fight the case to a finish, declaring that a man has a right to marry whomever he wishes, and has engaged the services of Attorney Fay S. Collier, one of the ranking members of the Virginia bar, and a staunch supporter of justice and fair play.

MOVED FROM PHOEBUS JAIL WHEN CROWD GATHERS WITH SPREADING OF NEWS; WIFE LODGED IN JAIL ALSO

Hampton, Va.
Deposed Police Officer Claims He Has Right
To Marry Woman of His Choice; Married
In Brooklyn; Face Prison Terms

BULLETIN

Hampton, Va., Nov. 20.—Emil Umlauf, former Chief of Police of Phoebus, and his colored wife, the former Miss Lizzie Whitehead, were given a preliminary hearing here this morning and sent on to the December term of the Grand Jury, charged with violation of Section 5089 of the Virginia Code, which prohibits marrying in another state and returning to Virginia with the intention of living here. Conviction on the charge carries with it a prison term of from 2 to 5 years, Attorney Fay Collier, lawyer for the defendants, told a Journal and Guide reporter this morning.

Hampton, Va.—With the arrest last Thursday of Emil Umlauf, white, a former Chief of Police of Phoebus, and the lodging of him in the Elizabeth City County jail for being "not of good name" and other charges, growing out of his marriage in Brooklyn, N. Y., on November 11 to his colored lover, Miss Lizzie Whitehead, of this city, there has developed one of the most "sensational" episodes in the history of this section.

Declaring that "a man had a right to marry whoever he wanted," according to reliable reports, Umlauf had matrimony with any person he chose to go to the Phoebus jail, where he personally saw fit to do so with.

Umlauf's wife had previously been incarcerated in the Phoebus jail. He had been talking to her thru the jail window. The former officer and his wife are reported as having been on very friendly terms for some time. She had lived in Phoebus most of her life, formerly residing in back of Poplar avenue. Some months ago she moved into the house adjoining the one occupied by Umlauf and his aged mother. It is alleged that Umlauf's mother was severely beaten by his now wife late in August, Umlauf, it is further charged, having witnessed the affair. His mother secured a warrant charging Miss Whitehead with assault and the latter filed a counter charge. Before the cases could be brought to trial, Umlauf and Miss Whitehead left Phoebus. This was around Labor Day, it is said.

Married In New York
It is stated that Mr. and Mrs. Umlauf reached Phoebus Tuesday of last week after an absence from the town of about six weeks and went to his home in County St. His wife was first placed under arrest, being taken into custody in Umlauf's home and held on a charge of assault in the Phoebus jail.

Crowd Gathers
However, as soon as the news became general a large crowd collected about the Phoebus jail and local officers of that town decided it was advisable to move the couple to the Hampton jail where they were taken by Chief Engelbert and Officers White and Craig. It was while being transferred to the jail here that the former Chief of Po-

Bill Would Bar Inter-Marriage in Badger State

MADISON, Wis., April 24—(A NP)—A bill prohibiting intermarriage between Negroes and whites was introduced in the senate of the State of Wisconsin on Friday. In past sessions similar bills have been proposed, but they have always been killed on the floor of the legislature.

The measure prohibits white persons and Negroes, mulattoes, or persons of Negro descent, to marry or live together as man and wife, under penalty of a fine of from \$200 to \$1,000 or imprisonment of not less than one year or more than three years.

There are only about 8,000 Negroes in the entire state, and only in Milwaukee are the numbers large enough to have any influence in a political way. So far as can be observed, the people do not seem to be worried over the measure. Some are wondering, however, of the future consequences of having such a bill on the statute books; more so since the Richmond, Va., segregation law has shown the way in which anti intermarriage legislation may be utilized to the detriment of the race.

ANTI-MARRIAGE BILL DIES IN WIS.

MADISON, WIS., May 29.—For the third time in eleven years, legislation seeking to prevent intermarriage between colored and white persons has failed to pass in the Wisconsin legislature.

Similar bills introduced in 1911 and 1917 suffered the same fate. Members of the legislature report that there were more letters of protest received against the bill than any of the former introduced.